

The Fellowship
of the Spirit



EASTER TO PENTECOST
1947

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DEPARTMENT OF EVANGELISM
FEDERAL COUNCIL OF CHURCHES

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Foreword

The Meaning of Pentecost for Today

Was Pentecost the birthday of the Christian Church? When did the Church begin? "On the night of the Nativity," someone answers, "when the Head of the Church lay as a little child in his mother's arms, held close to her believing heart." "No," is another answer, "but when at his baptism the voice of God set the seal of God on the mission of his Son, for, as John the Baptist bore witness, 'I beheld the Spirit descending as a dove out of heaven and it abode upon him, and I knew him not, but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding upon him, the same is he that baptizeth in the Holy Spirit. And I have seen and have borne witness that this is the Son of God.'" "No," a third answers, "the Church began when Jesus called his first disciples and they left all and followed him." "Not then," a fourth answers, "but later, when the meaning of following became clear to the disciples and they realized who it was they were following, and Simon Peter made his great confession." "No," says still another, "it was in the Upper Room when the Lord's Supper was instituted and Judas went out and the New Commandment was given." "Not so," still another replies, "if that had been all, there would have been no Christian Church. The Church began with the Resurrection. Easter was its birthday."

Yes, these were all beginnings, but their consummation was on Pentecost when the

promise of the Holy Spirit was fulfilled. If then, Pentecost may truthfully be taken as the day when the Church, under her Risen and Ascended Lord, receiving the power of the Spirit, began her distinctive life and work, what were some of her birth marks?

1. The first was *unity*. "When the day of Pentecost was fully come they were all with one accord in one place." The Christian Church began at the very goal which we are seeking to attain. The disciples were of one accord and so small a body was able to be all together. At one place, in one house. What was their common accord and what was the nature of their unity? The answer is clear. Their common accord was their full acceptance of the Lordship of Christ and the subjection, or in better words, the elevation of their mind to the mind of Christ. And their unity was not a spiritual unity only. It was that indeed, and would have been no unity at all otherwise. But it was also a visible, perceptible, bodily union, presenting the evidence of the reality of an organic society, with an identical domicile, — one mind, one accord, one place. It must be so on the occasion of a birth.

What the Church was in this respect on this first day we seek to become again today. No confusion of words must be allowed to obscure or to reduce the original Christian idea and experience. What this was, the New Testament makes unmistakably clear. Our Lord speaks: "A New Commandment I give unto you, that ye love one another; As I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "I pray that they all may be one, as thou Father, art in me and I in thee, that they also may be

in us." And Paul speaks, "By one Spirit are we all baptized into one body . . . and have been all made to drink into one Spirit." "We being many are one body in Christ and every one members one of another." And John speaks: "Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten of him." And Peter, who was spokesman for the Church on Pentecost, speaks to it still: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." These were the marks with which the Church was born. She was meant to bear her birthmarks to her earthly end and beyond.

2. To this little Church in its unity, in accordance with Jesus' promise, the Holy Spirit came. He came as *Light*, "Like as a fire." Christ had come to be the light of the world. (John 8:12) and to cast fire on the earth (Luke 12:49.) So as light and fire his Spirit came. He came as *Power*; as Jesus had promised, "Ye shall receive power when the Holy Spirit is come upon you." (Acts 1:8.) This in the most vivid way was clearly Peter's experience. A few days before, a servant girl's curiosity had intimidated him and he had denied Christ and feared to walk with him to Calvary, or to be seen near the cross. Another and different Simon had to bear the Savior's burden. But now by the coming of the Holy Spirit Peter is a new man, afraid of nothing, neither of Jewish authorities nor of Rome, nor of any mob. (Acts 4:7-13.) To him, as to Paul, God gave the Spirit, "not of fear but of power and of love and of a sound mind." (II Tim. 1:7.) The Holy Spirit came as *Memory*. This was one of the major purposes of his

coming. "The Spirit of Truth which proceedeth from the Father, he shall testify of me:" (John 15:26) "And ye also shall bear witness." And so it was. By the Holy Spirit "with great power gave the apostles witness of the resurrection;" (Acts 4:33) and of what they had heard Jesus say and had seen him do. This is the Spirit's perpetual function. "The Holy Spirit whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) And the Spirit came not as *Light* and *Power* and *Memory* only but also as *Preparation* of the Church for her world mission in accordance with the Lord's last recorded words to his disciples; "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.)

3. Accordingly, the first manifestation of the coming of the Spirit was a great outburst of what today we call evangelism. "They were all filled with the Holy Spirit and began to speak. . ." (Acts 2:4) and what they spoke was "the wonderful works of God." (Acts 2:11.) And Peter as chief spokesman poured forth the story of Christ and his death and resurrection and called those who heard him to immediate decision, with an immediate and amazing response. When opposition and hostility developed, Peter and his associates were not coerced. The high priest's servant girl had silenced Peter once but not the high priest himself nor all the Sanhedrin could silence him now. The new Spirit was a Spirit of tireless and unfearing evangelism. "And they departed from the presence of the council, rejoicing that they were counted worthy

to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts 5:41, 42.) And when Stephen's martyrdom scattered the Church "they that were scattered abroad, went everywhere preaching the word." (Acts 8:4.)

4. And what was the word which the Spirit of Pentecost gave the Church to preach? It was the word of the *truth* of the Gospel (Col. 1:5), the word of *faith*, (Rom. 10:8), the word of reconciliation (II Cor. 5:19), the word of *life* (I John 1:1), the word of *Christ*. (Col. 3:16.) In one word it was Christ. Christ was the word, and the word which the early Church preached was Christ (II Cor. 4:5; Col. 1:28), and pre-eminently Christ crucified (I Cor. 1:23) and risen; not crucified only, but risen. (I Cor. 15:14.) The Resurrection was the dominant note in Peter's Pentecost sermon: "Whom God raised up," as David had foretold (Acts 2:24, 27), who "spake of the Resurrection of Christ." (Acts 2:31.) It was the dominant note of all the life and preaching that sprang from Pentecost. (Acts 3:15, 26; 4:2, 10; 5:30; 10:40; 13:30, 33, 34; 17:18, 31; 23:6; 24:15, 21.) And our preaching today, if it would be true to Pentecost, must be the preaching of Christ and the Resurrection. The message of Christianity will recover the evangelism and the evangelicalism of Pentecost when it is reconstructed around the central Person and principle of the Risen Christ and Living Lord.

5. There were two other significant notes of Pentecost: *community* and *universalism*. (a) The symbol of the Spirit, a tongue of fire "sat upon each of them and they were all filled with the Holy Spirit." (Acts. 2:3, 4.) There were no degrees of consecration or

privilege. Every disciple entered into the great experience and shared in the evangelistic mission. "The office of teaching and preaching the gospel," wrote a notable minister of the Church of England, Frederick Myers, belongs, "not to the clergy only, but to every member of the Church, for a dispensation of the gospel is committed to every Christian and woe unto him if he preach not the gospel." The command to evangelize the world was not given by our Lord to apostles only or to those by whom the apostles might be claimed centuries later to have commissioned for such work. "Every disciple," as Dr. A. J. Gordon used to say, "was an evangelist." Every member of the Church of Pentecost felt the joy and power of the Spirit and had part in the evangelistic mission of the Church. Here were full community of life and duty, and for a season at least there was a glad and just community of possessions, of which at first, though not for long (II Thess. 3:10), no one took unworthy advantage. (Acts 2:44, 45.)

6. The universalism of the Gospel was stamped on the Pentecost experience. The Spirit came to equip the Church to bear her witness to the nations, to the uttermost part of the earth. (Luke 24:48, 49; Acts 1:8.) And lo, there were in Jerusalem that very day "men from every nation under heaven." (Acts 2:4.) And forthwith, ere long, the Church went forth into all the world. And as she went the Lord went with her, according to his promise: "Go ye and make disciples of all the nations and lo, I am with you always." The Lord and his Spirit were with a moving Church at the beginning, and today the Church that would know the presence and power of the Spirit of Pentecost must accept and undertake her mission.

Monday, April 7

1. The Love of the Spirit

I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me. Romans 15:30.

“The love of God” and “the love of Christ” are familiar phrases occurring often in the New Testament and filling a large place in Christian life and thought. But “the love of the Spirit” is a phrase which occurs only once. Yet surely it belongs with the two others. But what is its meaning? Does it refer to the Holy Spirit’s love, or to our love of the Holy Spirit, or to the love of our fellow men which the Holy Spirit produces in us? “The love of God” may mean God’s love for us, or our love for God, or God’s love in us making us love others. And so also “the love of Christ.” Is not “the love of the Spirit” to be interpreted in the same rich way? It means the Holy Spirit’s love of us. What but such love could make him willing to make his abode in us, enduring our unworthiness and impurity and patiently working his transformation in us? It means our love of the Spirit, our preference for the Spirit as against the flesh, our wrestling against all “spiritual wickedness,” our desiring “spiritual gifts.” And it means that love in human relations which is the fruit of the Spirit. There can be no separating of the Holy Spirit from love, or love from the Holy Spirit. The Spirit is the medium and channel of love, of God’s love of man, of man’s love of God, or man’s love of man.

“Spirit of God, descend upon my heart
And make me love thee as I ought to love.”

Tuesday, April 8

2. The Promise of the Spirit

The Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring to your remembrance all that I said unto you. John 14:26.

The Gospels record three distinct appearances of our Lord to his disciples after the four or five appearances of Easter Day (John 20: 24, 29; 21: 1-24; Matt. 28: 16, 20; I Cor. 15: 16). But in addition, in the fifty days between the Easter Passover and Pentecost, Luke tells us that "Jesus showed himself alive to his disciples by many proofs, appearing unto them by the space of forty days and speaking the things concerning the Kingdom of God." When they asked him whether it was his purpose to restore the Kingdom of Israel he answered: "It is not for you to know the times or seasons . . . but ye shall receive power when the Holy Spirit is come upon you and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth. And when he had said these things, as they were looking, he was taken up. Then returned they all to Jerusalem." And there they awaited the fulfilling of the Promise which came on Pentecost.

The Christian imagination may not venture to reconstruct the conversations of these fifty days of which the Holy Spirit has left no record. We must be content to meditate day by day on some aspect of the mission of the Spirit of Pentecost.

Let Us Pray: O Lord, may the Holy Spirit fulfill to us during these fifty days and always, his mission of remembrance. Amen.

Wednesday, April 9

3. The Bidding of the Spirit

And the Spirit and the bride say, Come. Revelation 22:17a.

These are the two great evangelists, the Holy Spirit and the Church. It is the Spirit who prompts the speech. On Pentecost the disciples were all filled with the Holy Spirit and spoke "as the Spirit gave them utterance." It was the Spirit which made their speech effective. Stephen's adversaries were not able to withstand "the wisdom and the spirit by which he spoke." It was the Spirit who sent Philip to preach to the Ethiopian eunuch and who took Peter on his evangelistic errand to Caesarea to the house of Cornelius and who validated Peter's words there. It was the Spirit who directed Paul's missionary evangelism and made it effective and fruitful. And the Church is the Spirit's agent in evangelism. "The Spirit and the bride say, Come." This is the summons and the invitation of the Church. "Come and see," said Philip to Nathaniel. The true invitation of the Church is not "Come and see what the Lord hath done to my soul," but "Come and see the Lord." Our message is not our experience of Christ. It is Christ. The Church's offer to men is to come and look at Christ, to hear what Christ has to say, to let Christ do what he, and he alone, can do. Come!

Let Us Pray: O Lord, we come to thee afresh, to find each time we come new treasure that we had never known before and to be inspired afresh to go forth with thy Spirit to say to all men, Come. Amen.

Thursday, April 10

4. Receiving the Spirit

And Paul said unto them, Did ye receive the Holy Spirit when he believed? . . . Nay, we did not so much as hear whether there is a Holy Spirit. Acts 19:2.

This was at Ephesus on the occasion of Paul's second visit to the city. He found there some "certain disciples" who had never heard of the Holy Spirit. They are called disciples though they had not been "baptized unto the name of the Lord Jesus." Then Paul "laid his hands upon them and the Holy Spirit came on them." Very like many modern Christians to whom the idea of the Holy Spirit is a strange and unknown idea. Either they have never heard of him or he has no reality for them, or they think of any personal relation to the Holy Spirit as something special, belonging to some separate class — to the Christians of long ago or to a priesthood or ordained ministry. But as Bishop Lightfoot wrote, "The Kingdom of Christ has no sacerdotal system. It interposes no sacrificial tribe or class between God and man by whose intercession alone God is reconciled and man forgiven. Each individual member holds personal communion with the Divine Head. To him immediately he is responsible and from him directly he obtains pardon and draws strength." The Spirit was given to the whole body of believers, and to each believer.

Let Us Pray: Open the eyes of our faith, O God, and our hearts, that we, too, may know this Spirit, who having come once on Pentecost came again at Ephesus, that he may come once more, now on us. In His name. Amen.

Friday, April 11

5. A thirst for the Spirit

Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water. John 7:37, 38.

This was the Feast of the Tabernacles. One of the chief features of the Feast was the procession each day for seven days from the Temple to the Pool of Siloam, the people bearing vessels which they filled with water at the pool. Returning they poured out the water as a libation in the Temple. On the eighth and great day the procession went out as before, but on this day they returned with their vessels empty, signifying that they were waiting for that of which the water of Siloam had been the symbol. To the earnest worshippers among them who longed for the reality, Jesus spoke, and John interprets for us His words: "This spake he of the Spirit which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." Does not John's explanation reach beyond the chronological fact that Pentecost could only follow Christ's return to the glory which he had with the Father? Does it not bear fully and directly upon our need today for that which Pentecost supplied? We want the Spirit of God, his peace, his power. Then let Christ be glorified by us and in us.

Let Us Pray: O Spirit of God, be thou the fulfiller of the conditions of thy fulfillment in us, for Jesus' sake. Amen.

Saturday, April 12

6. Spirit and Body

Know ye not that your body is the temple of the Holy Spirit which is in you, which you have from God? . . . Glorify God therefore in your body. I Cor. 6:19, 20.

In the early part of the nineteenth century the most popular preacher in London was Edward Irving. He had come to London from Scotland with the conviction that it was his mission to reach the "upper classes" and for some time in carrying out this mission he met with amazing success. Before long, however, there began to appear strange demonstrations which Irving and his followers believed were manifestations of the supernatural and after bitter experiences the great ministry ended in disaster, not wholly through Irving's fault. During the height of the demonstrations on one occasion a voice was heard from under one of the galleries exclaiming, "I want a body." The voice could not be traced to any individual and Irving's people believed that it was the voice of the Holy Spirit calling for a human body to dwell in. Whatever we may think of the incident in Irving's Chapel, the plain Christian truth is that the Holy Spirit is now and always "wanting a body." In every Christian's body he would make his abode, as in the Church which is Christ's body.

Let Us Pray: Spirit of God, enter in today to our bodies and our spirits. Take full possession, and expel all that is unworthy and evil and wrong in us and in human society, and make us a temple holy unto God. We ask it in Jesus' name. Amen.

Sunday, April 13

7. The Spirit of Purity

Be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity. I Timothy 4:12.

The Spirit of God is a Spirit of Truth and Purity; of Truth in speech and Purity in thought and life. "It was my concern from day to day," wrote John Woolman in his *Journal*, "to say neither more nor less than what the Spirit of Truth opened in me, being jealous over myself lest I should say anything to make my testimony look agreeable to that mind in people which is not in full obedience to the Cross of Christ." And the gates of thought and life are like the City of God, pure as gold. The Spirit of purity is their guardian and nothing that he has not cleansed can go in thereat. John Bunyan wrote of these gates in *Grace Abounding*. "For as much as the passage was wonderful narrow, even so narrow that I could not but with great difficulty enter in thereat, it showed me that none could enter into life, but those who were in downright earnest, and unless also they left this wicked world behind them, for there was only room for Body and Soul but not for Body and Soul and Sin."

Let Us Pray:

"Spirit of purity and grace
Our weakness pitying see:
O make our hearts thy dwelling place
And worthier thee." Amen.

Monday, April 14

8. The Revealing Spirit

When he, the Spirit of truth is come, he shall guide you into all truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: . . . He shall glorify me: for he shall take of mine and shall declare it unto you. John 16:13, 14.

There is a story of a French peasant in the Department of Ars who was accustomed once every day to lay aside his work and in his old blue smock and his wooden sabots to go to the Cathedral for a quiet time and then return to his work. When asked what he did during his visit to the Cathedral he replied, "I look at Jesus and Jesus looks at me." It is the mission of the Holy Spirit to help such looking as this. His function, as Jesus told his disciples, would be, when he was come, to remind them of Jesus himself and to bring to their remembrance all that he had said to them. Paul rejoiced that God in his goodness had revealed Christ in him and to him, and it was the revealing, the unveiling, the beholding of Christ that was the "joy of loving hearts" in the early church and has been their joy always. And this revealing, this looking at Christ and being looked at by Christ, was and is the work of the Spirit. He removes the veils and shows us the Face.

Let Us Pray: O Spirit of God, reveal Christ to us and in us. Help us to look at him and to remember that he is looking at us and that he would fain see in us what we see in him. We ask it in his name. Amen.

Tuesday, April 15

9. The Temple of the Spirit

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. I Cor. 3:16, 17.

A generation ago in a popular novel named *Queed* two of the engaging characters were an ex-prize fighter named Klinker and a little doctor who was Klinker's friend. One day Klinker asked his friend, "Doc, do you know what is the finest verse in Scripture? No? Well, I'll tell you. 'He spake of the temple of his body,' A dandy, ain't it? Do you know what I would do if I was a preacher? I'd go down to the corner of Third and Main Streets next Sunday afternoon where them blackguards get together and I'd preach them a sermon from that text, 'He spake of the temple of his body.' "

This is the New Testament conception of the body. Body and Soul are not enemies. They are allies. The body is the soul's home, the Spirit's temple. All the soul's language is made up of bodily metaphors. The body furnishes the soul with its materials for reflection. It constitutes the soul's channel of communication with other souls. It furnishes the soul with its instruments of action and its means of worship. "A Christian life," says Miss Houselander in *The War is the Passion*, "is a sacramental life; it is not a life lived only in the mind, only by the soul." In our bodies Christ dwells and toils.

Let Us Pray: O Spirit of God, make us fit temples. In Jesus' name. Amen.

Wednesday, April 16

10. Flesh vs. Spirit

The flesh lusteth against the Spirit and the Spirit against the flesh; for these are contrary one to the other.
Galatians 5:17.

The great antithesis of the New Testament is not between Body and Soul but between Flesh and Spirit. Flesh and Spirit are irreconcilable enemies. The word *flesh* has indeed its innocent significance. "To abide in the flesh" is Paul's phrase for continued life here on earth, and he uses the word to describe that which is according to the ordinary course of nature. But in its moral significance, in the quaint language of Cruden's Concordance, "where the word *flesh* is applied to men unregenerated it signifies the whole corruption and depravity of our nature, raging and reigning both in the understanding and will. But in those places of Scripture where *flesh* is attributed to persons that are converted and is set in opposition to the Spirit, it signifies the remainder of natural corruption, even so much of that vicious quality of sin, as is still unmortified in regenerated persons." And this is the soul's warfare and battleground.

"Never, O Christ, — so stay me from
relenting, —
Shall there be truce betwixt my flesh
and soul."

Let Us Pray: Help us, O God, by thy Spirit possessing and inspiring our spirit, to see the reality and inevitability of this conflict, and once for all to yield the guidance, control and direction of our lives to thee, by whom we may have victory over the flesh and in whom we may have rest and peace. Amen.

Thursday, April 17

11. The Humility of the Spirit

Learn of me: for I am meek and lowly in heart. Matthew 11:29.

The Highest stooped in the Incarnation to the humblest place. He did not, however, need humbling as a discipline and a place of safety as we need it and as the New Testament constantly reminds us of our need — the need of a meek and quiet spirit: of a humble-minded spirit. Here in this spirit the Holy Spirit provides for us a refuge of encouragement and peace. "Our moods of humiliation," wrote an anonymous author, "to a minister having a bad time," "are not our most dangerous moods. The days of brilliant triumph are the days when our feet are set in slippery places. . . . It is wonderful how many failures on the part of its advocates the gospel has survived. He who works with poor human instruments does not see such a gulf between our best and worst as we see. He who can use us at all can use our blunders and confusions." In all ages God's Spirit has used lowly and humble instruments, times and occasions which men would not have chosen. The Bible warnings are against the spirit of pride and its appeal is for the spirit of humility. "Yea all of you gird yourselves with humility to serve one another; for God resisteth the proud but giveth grace to the humble."

Let Us Pray: Admit us, O God, into thy school of patience and humility and make us like him who though he was on an equality with God became the servant of man. Through Jesus Christ our Lord. Amen.

Friday, April 18

12. The Spirit of Truth

When the Spirit of truth, is come, he shall guide you into all the truth. John 16:13.

The Spirit of God does this for us in all of life. Wherever men are seeking for the truth and wherever they find it, it is the Holy Spirit, whether they know it or not, who is guiding them. And preëminently the Spirit does this for us through the Bible. He is forever revealing new things that we had not seen before. This is the nature of the Bible and it is the function of the Spirit. As Dr. Otto Piper says, "If the Bible simply confirms what you thought you knew already, if it does not change your outlook and constantly overthrow your favorite theories, you may be quite certain that you have not apprehended its revelatory character. . . . The Holy Spirit is not a destructive principle, but as a life-giver he is certainly opposed to stagnation and complacency." "I rejoice at thy word," says the Psalmist, "as one that findeth great spoil." The Holy Spirit is our guide unto this spoil. Under his leading we make great discoveries and go not only from strength to strength, but also from truth to truth, not leaving the old strength or the old truth behind but carrying them with us. Here is a living guide until death and unto life.

Let Us Pray: O Spirit of truth and light, deliver us from error and darkness and lead us forth into larger places and fuller life, through Jesus Christ our Lord. Amen.

Saturday, April 19

13. The Mind of the Spirit

The mind of the Spirit. Romans 8:27.

Christianity is a matter of the will and the heart. But it is also a matter of the mind. "Have this mind in you which was also in Christ Jesus." The norm and law of the Christian life for Paul was "the mind of Christ." And the mind of Christ is the mind of the Spirit. And what is this mind? "The mind of the Spirit is life and peace." It is lowliness and humility like Christ's, who though he was on an equality with God counted not that equality a prize to be jealously retained but "emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, even the death of the Cross." It is obedience, it is fellowship and unity, it is courage and power and love and self-control.

How can we get this mind? Well, the word *mind* has various senses. We use it as equivalent to *will*, as in the phrase, "They had a mind to work." And we use it in the sense of *taste* as in "they mind earthly things." And we use it in the sense of *thought*. In all three senses it is under our control. Therefore Paul can bid us to have it. We do not need to wait upon someone else for it. We can have it whenever we will. Our thoughts, tastes and wills are ours. Why? To make them Christ's by the help of the Spirit.

Let Us Pray: Help us, O Holy Spirit, to be reminded of Christ and to be like Christ, for his sake. Amen.

Sunday, April 20

14. Spiritlikeness

Even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in the spirit of gentleness.
Galatians 6:1.

Just as the love of the Spirit needs to be associated with the love of God and the love of Christ, so Godliness and Christlikeness imply also the idea of Holy Spirit likeness. "Ye who are spiritual," says Paul. Godly, Christian, Spiritual, are the three character words. What thought about the Christian life is more natural and necessary? Christians are those in whom the Spirit dwells, who are under transformation by the Spirit, who live in the communion of the Holy Spirit.

What then is the nature and business of the Holy Spirit in which we ought to be like him? Note three things: The Spirit remembers and reminds us of Christ. The Spirit testifies of Christ. The Spirit glorifies Christ and not himself. And what are the marks of Spirit likeness? Paul gives us the answer: "Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." These are the characteristics of those who would be like the Holy Spirit. Whether or not the Epistle to the Hebrews was written by Paul it expresses his mind: "Follow after peace with all men," says the writer of that Epistle, "and the holiness without which no man can see the Lord."

Let Us Pray: Our Father, help us to worship thee in Spirit and walk in the ways of the Spirit, through Jesus Christ our Lord. Amen.

Monday, April 21

15. Liberty *From* and Liberty *To*

Where the Spirit of the Lord is, there is liberty. II Corinthians 3:17.

Paul is referring, no doubt, to freedom from bondage to the Old Testament ceremonial law, but his conception of liberty was not negative. It was "the glorious liberty of the children of God."

And what is this liberty? It is liberty *from* and it is liberty *to*. It is freedom from fear of men and of events, from the inner division and strife, from selfishness and ignorance as to right and duty, from dread of the future, from the bondage of sin and evil habit, from tyranny of state and society.

But, as J. H. Randall, Jr. has said, "Freedom is not general but specific and determinant: it is release from one kind of bondage, the better to assume the yoke of another. Freedom and obligation are both correlative and plural and each is at once a freedom from this and a submission to that. Knowledge itself is both an emancipation and an exchange of bondage: it frees us from the slavery of ignorance for the service of the conditions and responsibilities of knowing."

Paul knew the meaning of true liberty, both "liberty from" and "liberty to." "The law of the Spirit of life in Christ Jesus made me free from the law of sin and death," and he went on, "Ye are not in the flesh but in the Spirit," the living liberty of the living Spirit.

Let Us Pray: O Spirit of Liberty, strike off all our chains and set us free, through Christ. Amen.

Tuesday, April 22

16. The Triune Spirit

The Lord is the Spirit. II Corinthians 3:17.

Paul and John were not troubled as we are with the theological problem of the Trinity. The Trinity in the Divine Unity and the Unity of the Divine Trinity were clear and simple truths to them. Had they not known in their own experience, Father, Son and Holy Spirit, each and one? God was in Christ and Christ was in God. The Lord was the Spirit and the Spirit was the Lord. John uses the same word for Christ which Christ had used for the Holy Spirit. (I John 2:1, John 10:5, 16.)

"The Lord is the Spirit." When he communicates himself he communicates the Spirit, and when the Spirit communicates himself he communicates Christ. "It is clear from Romans 8:9, 10 that the expressions 'the Spirit of God being in men,' 'the Spirit of Christ being in men,' and 'Christ being in men' signify the same thing. At the root of this variety of interpretation lies the truth that 'the Lord is *the* Spirit.' The connection shows that this proposition declares Christ the Lord to be the Spirit so far as Christ's being and working in us is concerned. The Spirit in us is Christ in us, and Christ in us is the Spirit in us." (Bible Commentary.)

All this was clear to our Lord. The first words in his first sermon in the synagogue of his home town were: "The Spirit of the Lord is upon me." All Three were one in him.

Let Us Pray: O Lord, the Spirit, rest also upon us and abide in us, thou blessed Christ. Amen.

Wednesday, April 23

17. The Fruit of the Spirit

The works of the flesh . . . the fruit of the Spirit.
Galatians 5:19-23.

Paul names fifteen evil things, and adds "and such like," as the works of the flesh, and nine things as the fruit of the Spirit. The first list represents the demoralization of the individual and of society. No man of reason and decency and goodwill could approve such practices as sensuality, idolatry, contention and excess. Whatever produces such results must be evil. Paul calls it here and elsewhere "the flesh." He does not mean by this "the body." "The flesh" is not physical. It is the spirit turned to base and unholy ways, and its works are deadly.

Over against the works of the flesh Paul sets the fruit of the Spirit. Could there be a greater contrast evidencing the iniquity of evil and its consequences, and the blessing of the fruitage of the Spirit? The dominance of the Spirit must mean for the individual and for society peace and prosperity and gladness. It is sufficient proof of the moral downfall of human nature that it prefers, so tragically as it does, the flesh and its works.

Why "works" in the plural in one case and "fruit" in the singular the other? Chrysostom remarks that what is bad comes from ourselves alone but the good not from ourselves only but from God. His Holy Spirit bears fruit in us. Our bad wills work evil. And the good is unitary and the evil multiple.

Let Us Pray: Spirit of God, be fruitful in me, through Jesus Christ our Lord. Amen.

Thursday, April 24

18. The Spirit of Denial

No man can say, Jesus is Lord, but in the Holy Spirit. I Corinthians 12:3. Every spirit that confesseth not Jesus is not of God: and this is the spirit of the anti-christ. I John 4:3.

These are plain and straightforward words. The affirmation of the Lordship of Christ is an affirmation of the Holy Spirit. No man can make it, says Paul, "but in the Holy Spirit." And John holds the same view. The confession of the Incarnation is a declaration of the Spirit of God. The denial of Jesus is the repudiation of the witness of God's Spirit. It is the spirit not of Christ but of antichrist. Unbelieving, in the view of Paul and John, is no light matter. It is the rejection of the testimony and authority of the Holy Spirit whose mission in the world is to bring men to Christ and to plant Christ in men, and who is always and ever seeking to fulfill this mission in every man. "When the Holy Spirit is come," Jesus told his disciples in the Upper Room, "he will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me." If the world is not convinced and does not believe, it is not the fault of the Holy Spirit. It is the fault of the human spirit which is shut against the Holy Spirit. And this is no light matter, not to be offset and discounted by human culture, education, civilization or aught else.

Let Us Pray: We rejoice, O Lord, to confess thee to be our Lord, God of God, Light of Light, Very God of God, who for us men and our salvation came down from heaven. Amen.

Friday, April 25

19. The Witness of the Spirit

The Spirit himself beareth witness with our spirit, that we are children of God. Romans 8:16.

The Holy Spirit is the witness of God. Like Jesus he speaks of that which he knows and bears witness of that which he has seen. And as in the case of our Lord, his testimony is not accepted by the world, but it is accepted by those whose hearts and minds are open to receive it, and who are confirmed by it in their faith, that God is their Father. It is God's Spirit who assumes that we, too, are his and in his love and care. "The Spirit himself beareth witness with our spirit that we are children of God."

"The witness of the Spirit," said Wesley, "is a consciousness of our being received in and by the Spirit of adoption, the tempers mentioned in the Word of God as belonging to his adopted children — a loving heart toward God and toward all mankind; hanging with childish confidence on God our Father; desiring nothing but him, casting all our care on him."

Even so, but our reliance is not upon our subjective consciousness but on the objective witness of the Holy Spirit. We have from the lips of Jesus and on the pages of the New Testament the assurance that the Holy Spirit is here and that it is his witness and not our experience on which we rely.

Let Us Pray: We thank thee, O God, that thou are greater than our heart and knowest all things, and we put our trust in thee and thy Spirit, through Christ. Amen.

20. Reflecting the Spirit

We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory. II Corinthians 3:18.

The marginal reading for "beholding" is "reflecting". The Greek word may mean either. Paul may be saying, "We behold the glory of Christ in the gospel as in a mirror from which it is reflected", or "We Christians reflect the glory of Christ as in a mirror." In either case the result is that we are transformed into his likeness. For the glory of Christ is the character of Christ. We look at this in the Gospels and as we study it there we feel the shame of all that is un-Christlike and the beauty of all Christlikeness.

And as Christians thus "behold" and "reflect", the Holy Spirit does his work of transformation,

"One prayed in vain to paint the vision
blest

That shone upon his heart by night and day,
But homely duties in his dwelling pressed
And hungry hearts that would not turn
away,

And cares that still his eager hands bade
stay.

The canvas never knew the pictured face.
But year by year while yet the vision
shone

An angel near him wondering bent to trace
On his own life the Master's image grown
And unto men made known."

Let Us Pray: O transforming Spirit, work this miracle in us. In Jesus' name. Amen.

Sunday, April 27

21. The Spirit Speaketh in You

It is not ye that speak, but the Spirit of your Father that speaketh in you. Matthew 10:20.

Jesus was reassuring his disciples with regard to difficult situations in which they would find themselves. "When they deliver you up," he told the twelve, "be not anxious how or what ye shall speak: for it shall be given you in that hour what you shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you."

It is not in such emergency situations only that our speech should be under control of the Holy Spirit. It is our ordinary conversation that needs to be brought under his control. "Let your speech be always with grace," wrote Paul to the Colossians.

Mr. Gladstone called Sir Thomas Acland, the father of Dr. Henry Acland, "the finest gentleman in the West of England." And the son who was one of England's greatest physicians, walked in the ways and character of his father. Of them both it was said that "their conversation was a liberal education ranging over a wide extent of subjects filled with a large experience of men and things, lightened up with an original play of fancy, and above all, keeping the listener almost unconsciously in that high and pure atmosphere of an elevated mind in which all things are seen on the upper side." Is such conversation a lost art? Of father and son it was true that they spoke as the Spirit of their Father would have them speak.

Let Us Pray: Help us, Spirit of God, to glorify thee in our tongues. Amen.

22. The Nature of the Spirit

A Spirit hath not flesh and bones as ye behold me having. Luke 24:39.

It is interesting to see how consistently in the Bible the Holy Spirit is spoken of without any use of bodily metaphors. Such metaphors are used constantly with regard to the two other persons of the Holy Trinity. "God is a Spirit," as Jesus said to the woman of Samaria, but the Bible writers speak of God's face, his eyes, his mouth, his ears, his hands, his heart. And of the Risen and Ascended Jesus the same sort of language is used — his head, his breast, his hair, his eyes, his feet, his hands, his mouth.

All this, of course, is figure of speech. One can only speak of God in human language. We can neither think nor speak of what we have not seen save with language borrowed from what we have seen. But the significant thing is that of the Holy Spirit who also is a Person, these physical metaphors are not used, or if used they apply not to his person but to his functions. — "The Spirit fell." "Filled with the Holy Spirit." "Born of the Spirit." So our Lord spoke of the spirit-nature of the Spirit: "The wind bloweth where it will and thou hearest the voice thereof, but knoweth not whence it cometh and whither it goeth: so is every one that is born of the Spirit."

Let Us Pray: We see thee not, O Spirit of God. We hear thee not. Yet thou art the Light of all our seeing. We live because thou art the Life of God within us. Amen.

Tuesday, April 29

23. The Power of the Spirit

The power of the Holy Spirit. Romans 15:13.

The presence of the Holy Spirit was a promise of power, for the Holy Spirit was and is a Spirit of power. "Ye shall receive power," said Jesus, "when the Holy Spirit is come upon you." The promises were fulfilled. Peter's power on Pentecost was, as he declared, the power of the Spirit; and in his sermon in Cornelius' house Peter associated the two great conceptions of the Holy Spirit and power in the life of Jesus himself. With Paul also, the source and secret of power were in the Holy Spirit. "Christ wrought through me the power of signs and wonders, in the power of the Holy Spirit." "My speech and my preaching were not in persuasive words of man's wisdom but in demonstration of the Spirit and of power." And to Timothy, who perhaps was of a timid spirit, Paul wrote, "God gave us not a Spirit of fearfulness, but of power."

And, with deepest significance, the New Testament associates the power of the Holy Spirit and the power of the Resurrection. "Jesus," writes Paul, "was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

Let us desist from seeking power through organization, advertising, money or aught else, and find it where alone it is to be found.

Let Us Pray: Give us grace, O God, to believe thy word, "Not by might nor by power, but by my Spirit." Amen.

24. The Sharpness of the Spirit

Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God.
I John 4:2.

The two aspects of the Holy Spirit on which the New Testament lays the greatest stress are Truth and Power. Our Lord's promise of the Spirit was of "the Spirit of truth." And the truth with which the Spirit is charged, and to which it is his mission to bear witness, is the truth of the divinity of our Lord. "Every Spirit that confesseth that Jesus Christ is come in the flesh is of God," says John. And he added, "Who is he that overcometh the world but he that believeth that Jesus is the Son of God. It is the Spirit that beareth witness because the Spirit is the Truth." The gentle and loving John is very positive and outspoken about this veracious witness of the Spirit to the significance of Christ. "I have not written unto you because you know not the truth, but because you know it, and because no lie is of the truth. Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also." This is hard doctrine for our day, with its lazy tolerance and its dislike of the sharp edge of truth:

Let Us Pray: Behold, O Lord, thou desirest truth in the inward parts and in the hidden part thou wilt make me to know wisdom.
Amen.

Thursday, May 1

25. The Riches of the Spirit

We speak not in words which man's wisdom teacheth, but which the Spirit teacheth. I Corinthians 2:13. I will give thee hidden riches of secret places. Isaiah 45:3. I will give to eat of the hidden manna. Revelation 2:17.

So Thomas Fuller wrote in: *Good Thoughts for Bad Times*: "Lord this morning I read a chapter of the Bible and therein observed a memorable passage whereof I never took note before. Why now and no sooner did I see it? Formerly my eyes were as open, and the letters were as legible. Is there not a thin veil over thy word which is more rarefied by reading and at last wholly worn away? . . . I see the oil of thy word will never leave increasing whilst any bring an empty barrel. The Old Testament will still be a New Testament to him who comes with a fresh desire for information. How fruitful are the seeming barren places of Scripture! Bad ploughmen make balks of such ground. Wheresoever the surface of God's word does not laugh and sing with corn, there the heart thereof within is merry with mines, affording, where not plain matter, hidden mysteries." Under the touch of the Spirit, words that otherwise were words only turn to life.

Let Us Pray: Lord of Light, open our eyes to see the wondrous things out of thy law, and the treasures of wisdom and knowledge that are hidden in thee. Reveal to us the unsearchable riches of Christ in whose name we pray. Amen.

Friday, May 2

26. The Bridge of the Spirit

Thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble. Isaiah 57:15.

“Humility” is a word whose root is the “ground”. To be humble is to get under, where the power of lifting is greatest. So Christ came to get beneath man to raise him from death to life. This was his Spirit. This is the Holy Spirit. In the life of Louis Agassiz there is a children’s story which is also a parable of this spirit. “One winter day when about seven years of age he was skating with his little brother, August, two years younger than himself, on the lake near his home, and proposed to August that they should skate across the lake to join their father who had driven around the shore of the lake to the fair at the town of Morat. When the boys did not come home at the expected hour their mother made inquiries and learned with deep anxiety of their errand. The lake was not less than two miles across and she was by no means sure that the ice was safe. She hurried to an upper window with a spy glass to see if she could discover them anywhere. At the moment she caught sight of them, already far on their journey, Louis had laid himself down across a fissure in the ice, thus making a bridge for his little brother, who was creeping over his back.”

Let Us Pray: O Bridge of God, our Incarnate Lord and Savior, may thy Spirit make us like thee. Amen.

Saturday, May 3

27. Witnessing in the Spirit

When the Holy Spirit is come upon you, ye shall be my witnesses. Acts 1:8.

Who? "Evangelism," says a leaflet of the New Life Movement, "is not something the average Christian can hire a specialist to do for him. Our Lord never intended that. He made the winning of others to him a joy and a duty that every follower of his should share. The misconception that evangelism is a matter for experts has robbed many church members of their Christian birth-right, and it has distorted their understanding of the very word 'evangelism'."

"Moreover, it will not work — especially not in the present scene. The spectacular revival, to which the unchurched flocked in numbers to hear a colorful preacher, has passed out of the American scene with the chautauqua and the literary society. Evangelistic preaching has never lost its power or importance. But without a vast amount of personal work by the members, the unchurched will never come within sound of the preacher's voice."

The progress of Christianity at the beginning was due to the faithfulness of the great body of the Christians in their witness bearing. It was not apostles and preachers and teachers only who preached Christ. Every Christian was meant to be, and is meant to be today, an evangelist by word and by life.

Let Us Pray: Freely we have received from thee, Spirit of God, freely may we give. We ask it in Jesus' name. Amen.

Sunday, May 4

· 28. Patient in Spirit

The patient in spirit is better than the proud in spirit. Ecclesiastes 7:8. Though Jehovah is high yet hath he respect unto the lowly. Psalm 138:6.

“I confess,” said Tertullian, “before God My Lord, that I venture rashly enough, if not shamelessly, to write concerning patience, for the practice of which I am altogether unfit, as a man in whom there is no good thing; whereas it is fitting that they who attempt to set forth and commend anything should first themselves be found in the practice of that thing, and should direct the energy of their admonitions by the authority of their own conduct, so that their word need not blush for their deficient deeds. And I wish that blushing could bring its own remedy, so that the shame of not showing forth in ourselves that which we go about to advise for others, might school us into showing it forth; were it not that the greatness of some good things, as well as of evils, so overbears our powers that the grace of the Divine Spirit can alone work in us with the comprehension and performance of it. For that which is the most good is in God’s hands and no other than he who possesses, dispenses to each as he will.”

Let Us Pray: Holy Spirit, Spirit of him who was meek and lowly, who when he was reviled, reviled not again, when he suffered threatened not, teach us his patience, his long suffering, his humility. May the grace of the Lord Jesus Christ be in us all. Amen.

Monday, May 5

29. God is a Spirit

Jesus spoke of the Spirit which they that believed on him were to receive. John 7:39.

The Fourth Gospel is preëminently the Gospel of the Holy Spirit. John the Baptist bare witness, saying, "I have beheld the Spirit descending as a dove out of heaven and it abode upon him." To Nicodemus Jesus said, "Except one be born of water and the Spirit he cannot enter the Kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is spirit." To the woman of Samaria, "God is a Spirit and they that worship him, must worship him in Spirit and in truth." At the feast of tabernacles he offered a living water by which John says he meant the Holy Spirit. To his disciples in the Upper Room on the night of his betrayal he made his repeated promises: "The Father shall give you the Spirit of Truth." "The Holy Spirit whom the Father will send in my name, he shall teach you all things." "When the Spirit of truth is come he shall guide you into all the truth; for he shall not speak of himself; but what things soever he shall hear, these shall he speak: and he shall declare it unto you." And lastly, to the disciples on the evening of Easter Day, "Peace be unto you: as the Father hath sent me, even so send I you." And when he had said this, he breathed on them, and said unto them, "Receive ye the Holy Spirit."

Let Us Pray: O faithful Lord, whose promises fail not, breathe thou on us, that we too may receive and be filled. Amen.

30. The Secrets of the Spirit

The Spirit of truth shall glorify me. John 16:13, 14.

Fifty years ago a devoted Christian layman, James H. McConkey, wrote a little book entitled: *The Threefold Secret of the Holy Spirit*. The three secrets were:

1. The Secret of his Incoming: Union with Christ.
2. The Secret of his Fullness: Yielding to Christ.
3. The Secret of his Constant Manifestation: Abiding in Christ.

The author invited those who read his little book to join in this act of consecration:

"I believe Jesus Christ is dwelling in me by his Spirit, because God's word says so.

"I believe he is seeking to work out his purpose through me.

"I realize that my life must be yielded to him in order that he may accomplish his purpose.

"I hear his call to me, 'I beseech you to present your body a living sacrifice to God.'

"I now heed that call.

"This day I definitely consecrate my life to the Lord Jesus to trust, obey and serve him as best I know while life shall last. And I pray that he may enable me henceforth to live such a life of faith, love and devotion to him down here as I will wish to have lived when I see him face to face."

Let Us Pray:

"Consecrate me now to thy service Lord
By the power of grace divine." Amen.

Wednesday, May 7

31. The Guidance of the Spirit

The Spirit of truth shall guide you. John 16:13.

George Müller of Bristol, was a man who unquestionably walked in the divine guidance. And he has left us his rules.

"1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people is just here. When one is truly in this state, it is usually but a little way to the knowledge of what his will is.

"2. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

"3. I seek the will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, he will do it according to the Scriptures and not contrary to them.

"4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with his Word and Spirit.

"5. I ask God in prayer to reveal his will to me aright."

George Müller bore witness that "in trivial matters and in transactions involving most important issues" he "found this method always effective."

Let Us Pray: Help us, O Spirit of Truth, to yield ourselves to thy guidance. Amen.

Thursday, May 8

32. The Only Good Leadership

Led by the Spirit of God. Romans 8:14.

The New Testament discredits all human leadership. The English word "leader" occurs only once in the King James Version and then in an unworthy significance, when Jesus says of the Pharisees, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." And the true Greek word for "leader" occurs only once and is applied by our Lord to himself alone: "Be ye not called Rabbi: for one is your leader, and all ye are brethren." Every reference to human leadership is to unworthy, untrustworthy leadership, especially at Jesus' trial and in the Epistles. On the other hand, every reference to good leadership relates to the Trinity. "The goodness of God leads to repentance." Jesus was ever leading men to good. And the Holy Spirit is the great leader. "As many as are led by the Spirit of God, these are the sons of God."

Where is there, or where has there ever been, any safe human leadership? Witness the plight of the whole world today.

But was not Paul a real leader? Yes, says Schweitzer, but only to abdicate his leadership: "Paul leads us out upon the path of true redemption and hands us over prisoners to Christ."

Let Us Pray: "Lead kindly light, amid the encircling gloom, Lead thou us on." Amen.

Friday, May 9

33. Following the Spirit

The Spirit saith expressly that in later times some shall fall away from the faith. I Timothy 4:1. Until the Spirit be poured upon us from on high. . . Then justice shall dwell in the wilderness: and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever. Isaiah 32:15-17.

These great words have doubtless many fulfilments. They have one fulfilment surely in our own time. These are just such grievous times as Paul describes (II Tim. 3:1-5), when men are without the control of the One Controller. But this is also the day of the Spirit who leads men willing to be led into "righteousness and peace and gentleness and confidence forever."

The central issue is simply whether men will turn from or turn to the One only adequate Teacher and Lord, to whom the Spirit is now as ever bearing his witness.

Field Marshal Smuts said this in his speech on February 25, 1942, at the Centennial of the Dutch Reformed Church at Potschefstroom in the Transvaal: "The world has no need of a new order or a new plan, but only the honest and courageous application of the historical Christian idea. Our Christian civilization is based on eternal order, an endless plan in the message of Christ . . . The Man of Galilee is, and remains, our one and only leader. And the Church as the carrier of this message should follow him alone."

Let Us Pray: Lead on, O King Eternal, the day of march has come. Amen.

34. The Marks of the Spirit

If we live by the Spirit, by the Spirit let us also walk.
Galatians 5:25.

“By the Spirit.” This is the comfort of the Christian life. We are not left alone. We do not live by ourselves. We live by the Spirit. By the Spirit we are led. We are strengthened with might by God’s spirit. It is by the Spirit that we know that Christ abides in us. We have access to the Father by the Spirit. The love of God is shed abroad in our hearts by the Holy Spirit. We are sanctified by the Holy Spirit. There is One who is always working for us and in us and with us and by whom we live and walk.

“I can do all things in him that strengtheneth me,” says Paul. He is speaking of Christ, but Christ and the Spirit are one in this. We are “strengthened with power through the Spirit of God in the inward man.” We fulfil our trusts through the Holy Spirit dwelling in us.

Once again, what are the marks or characteristics of this Spirit by whom we are to live and to walk? Life, Rom. 8:2,11; Truth, John 14:17; 16:13; Hope, Rom. 15:13; Prayer, Rom. 8:26; Power, II Tim. 1:7; Holiness, Rom. 1:4; Righteousness, Eph. 5:9; Love, Col. 1:8; II Cor. 6:6. These are the true marks, the stigmata, of the Holy Spirit.

Let Us Pray: May these things, O Spirit of God, be in us and abound that they make us to be not idle or unfruitful unto the knowledge of our Lord Jesus Christ. Amen,

Sunday, May 11

35. The Spirit's Kingdom

The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. Romans 14:17.

"The Kingdom of God" is one of the great phrases of the New Testament. It is used with a rich flexibility of meaning. Sometimes it refers to an order already present and sometimes to an order yet to come; as a kingdom now possessed or as a kingdom for whose possession men must wait. Sometimes it refers to a visible kingdom, sometimes to an invisible; sometimes to a kingdom within the soul, sometimes to an objective kingdom realized in human relations.

Paul does not often use the phrase and when he does it is usually in the sense of a spiritual kingdom. The kingdom, he says, is not in word; it is not meat and drink; it is not a matter of flesh and blood; it is a kingdom of the Spirit. "It is," says Lange, "the heavenly sphere of life, in which God's word and Spirit govern. 'The kingdom of God,' says Jesus, 'is within you.' Its essence lies not in things external, but in the inward graces of the spiritual life." And yet the graces which Paul mentions have all of them an outward and social expression. Righteousness is a principle of conduct toward others. Peace is not only an inward concord; it is also a law of human relationships. And joy is the gladness of the Holy Spirit.

Let Us Pray: These are the days the Lord has made. Let us rejoice and be glad in them, through Christ. Amen.

36. The Restraint of the Spirit

They assayed to go into Bithynia, but the Spirit suffered them not: Acts 16:7.

The guidance of the Holy Spirit is often a negative guidance, indicated to us by closed doors. We are feeling our way, following what seems to us to be the right course. This is our duty. God's care for us does not dispense us of all care for ourselves. It is God who is working in us and for us, but at the same time we are working out our own salvation with desperate earnestness, with fear and trembling. Paul had wholly surrendered his will to Christ but that meant not less but more use of every faculty and power in Christ's service. "The citizens of the Holy City," said Augustine, "who live after God, fear and are ambitious." So Paul drove hard toward the goals he believed to be right with all the power of his mind and will, but sensitive at the same time to every prompting and also every warning and restraining of the Spirit. He had his definite missionary plan and he was in motion in carrying it out. The Holy Spirit could easily guide a moving man, but who can guide a man who is stationary? As Robert Wilder used to say in calling for missionary volunteers: "Let us steam out on the main track of the world's greatest need. If God wants us on a side track he can switch us, but God cannot switch a motionless engine."

Let Us Pray: O God, grant us strong and determined wills to be yielded to thy will, in the spirit of Christ. Amen.

Tuesday, May 13

37. Grieving the Spirit

And grieve not the Holy Spirit of God in whom you were sealed unto the day of redemption. Ephesians 4:30.

"The juxtaposition shows," says an old commentary, "that it will be by lying, wrath, dishonesty and corrupt conversation that he will be grieved, and these are the vices that have a tendency to dissolve the spiritual society, the Church, within which he dwells. There is no more difficulty in conceiving the thought of the indwelling Spirit being grieved by such sins on the part of members of the body, than of the sins and miseries of men raising the feelings of anger and compassion in the Father."

"At the time of their adoption," says the same old commentary on this passage, "they were sealed in the sacrifice of baptism, and then they received the earnest of the Spirit, which it was God's purpose that they should retain and receive in ever-increasing abundance up to the day of final redemption or deliverance. Yet though it was God's purpose that there should be this advance in the Christian life from the day of baptism to the day of resurrection, we were warned that the Spirit, though once given, may be resisted, grieved, quenched, so as to depart from men."

The Christian is one who has been sealed. "See," says Theophylact, "that ye break not the seal."

Let Us Pray: O Faithful Spirit, make us also faithful, steadfast, immovable, always abounding in the life and work and joy of our Lord, in whose name we pray. Amen.

Wednesday, May 14

38. The Dimensions of the Spirit

For this cause I bow my knees unto the Father, from whom every family in heaven and earth is named, that he would grant you according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man. Ephesians 3:14-16.

In these verses and those which follow Paul tells the Ephesian Christians of his seven-fold prayer for them. 1. That God would make them worthy of himself, "according to the riches of his glory." Their need was great but the wealth of God was greater. 2. That they might be strengthened in the inward man by the only influence that could penetrate thither — the Holy Spirit. The expression "the inward man" is used three times in the New Testament. 3. That Christ may dwell in their hearts, not by sense but by faith in the fact. Christ is in us. 4. That they might be dominated by love, for love is another name for the ordinary working of the Holy Spirit in the heart of man, and where God's spirit is, there is love. 5. That they might experience the reality and fulness of the fellowship, "the communion of the saints;" 6. and thus to know, as separately they never could know, the depth and dimension of the surpassing and transcendent love of Christ. 7. That they "might be filled unto all the fulness of God." What more could be asked in prayer?

Let Us Pray: Now unto Him who is able to do what we cannot, and more than we can think, be the glory and from him the grace. Amen.

Thursday, May 15 {Ascension Day}

39. The Ascension and the Spirit

Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.
Acts 2:33.

The Church of the New Testament made much of the Ascension. At least a dozen times in the Gospels, the Acts and the Epistles, Jesus is spoken of as seen standing or sitting at the right hand of God. Paul says it is "the man Christ Jesus" who is our mediator, and the writer of the Epistle to the Hebrews rejoices that we have with God in heaven One who shared our human lot and carried our human experience unto the heart of God.

We affirm our faith in the Ascension of Christ in the confession which we call the Apostles' Creed, but the Church of today thinks inadequately of the Ascension and its meaning, and especially of its relation to the gift of the Holy Spirit. For if in the beginning, the Holy Spirit, as John says (John 7:39), could not be given until Jesus was glorified, can we expect the Spirit to be given to us today until Jesus has ascended to his rightful place in our personal lives and in human society?

Let Us Pray: O Christ, who hast been exalted to the Father, be exalted in us, casting out all evil from us, and pouring out upon us the fulness of thy Holy Spirit. Amen.

40. The Judgment of the Spirit

When the Holy Spirit is come, he will convict the work in respect of sin, of righteousness and judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged. John 16:8-11.

Here are depths under depths and heights over heights. "The idea of *conviction*," says Westcott, "is complex. It involves the conception of authoritative examination, of unquestionable proof, of decisive judgment, of punitive power."

The conviction of the Spirit in respect of sin declares unbelief in Christ to be sin. The religious indifferentism of the modern world does not like this conviction and repudiates it, but that does not alter the conviction of the Spirit.

And the Spirit is equally unflinching with regard to righteousness. "The Spirit is life because of righteousness." "The Kingdom of God is righteousness and peace and joy in the Holy Spirit." "We through the Spirit by faith wait for the hope of righteousness." The Spirit is not sentiment. He is justice and righteousness and truth.

"Because I go unto the Father." Why so? Because in the life now "closed by the return to the Father, there was a complete exhibition of righteousness in relation to God and man . . . This revelation once given was final."

Let Us Pray: O Righteous Father, may thy Spirit of righteousness be alike our conviction and our strength, through Christ our Lord. Amen.

Saturday, May 17

41. Proving the Spirit

Beloved, believe not every spirit, but prove the spirits, whether they are of God; . . . Every spirit that confesseth not Jesus is not of God: and this is the spirit of the antichrist. I John 4:1, 3.

There is a Holy Spirit of truth and purity. And there is an Evil Spirit of falsehood and uncleanness. And the Holy Spirit is at enmity with the Evil Spirit. Jesus again and again dealt with the "unclean spirit" (Mark 9:25) and the "unclean demon" (Luke 4:23). In one dramatic passage he speaks of the evil spirits as plural. What was meant to be a temple became a slum of evil spirits. That is man's choice — temple or slum.

This is the great issue of human life — the life and death struggle between the good spirit and the evil. "For our wrestling," says Paul, "is not against flesh and blood, but against spiritual hosts." (Eph. 6:12)

Once again today, as in those days, we realize that it is Personal Evil against which we must fight. As Dr. Adolph Keller wrote out of the midst of the Hitler horror: "We are coming back to the first Christian conception of the world. The world is not plastic material to be easily molded by Christian influence. There is a hostile demonic element. The Church has to fight stubbornly against principalities and powers for its faith and liberty, for the conversion of peoples and the spread of the gospel."

Let Us Pray: O Thou great Man of War, help us by thy Spirit to fight the good fight against the Evil One. In Jesus' name. Amen.

Sunday, May 18

42. The Unity of the Spirit

Give diligence to keep the unity of the Spirit in the bond of peace. Ephesians 4:3.

If one were asked to name the central principles of the great religions of the world in a single word for each, the answer would not be difficult. Confucius was once asked for such a word and answered: "Reciprocity." Moham-medanism does not call itself by the name of its founder; its word is "Islam" or "surrender". In Hinduism the word would be "Karma" or "fate." In Buddhism "Nirvana" meaning, as some hold, "endless peace," or as others, "extinction." And in Christianity the central word surely is "unity."

First of all there is the unity of God. "Hear, O Israel, the Lord our God is one." (Deut. 6:4). "What commandment is the first of all? Jesus answered, Hear O Israel, the Lord our God, the Lord is one." (Mark 12:29). "God is one." (Gal. 3:20).

And there is one Spirit and all who are of that Spirit and in that Spirit are one. "There is one body and one Spirit, even as ye also were called in one hope of your calling."

Let Us Pray: Almighty God, who has built thy Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, grant that by the operation of thy Holy Spirit, all Christians may be so joined together in the unity of the Spirit and the bond of peace, that they may be a holy temple, acceptable unto thee, through Jesus Christ our Lord. Amen. (Gelasian.)

Monday, May 19

43. Health Through the Spirit

If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. Romans 8:11.

To be spiritually-minded, says Paul, is life. To be spiritually-bodied is life also. Indeed, Paul makes as much of the Spirit and the body as he does of the Spirit and the mind. The New Testament knows nothing of that contempt for the body which found expression in Manichaeism and the ascetic practices of the medieval Church. The only apparent exception is I Cor. 9:27: "I buffet my body and bring it into bondage." Over against this is Paul's constant teaching: "The body is for the Lord and the Lord for the body." "Christ is the Savior of the body." He deprecates any severity to the body. He prays for the Thessalonian Christians: "May your spirit and soul and body be preserved entire without blame, at the coming of our Lord Jesus Christ." The incarnation of our Lord was just a mortal body indwelt by God through the Spirit. And "we have been sanctified by the offering of the body of Jesus Christ once for all."

Most of us are afraid of this bold, free doctrine of life and therefore of health and strength for our bodies through the Holy Spirit.

Let Us Pray: Grant us, O Lord, we beseech thee, the spirit to think and do always such things as are right, that we, who cannot do anything that is good without thee, may by thee be enabled to live according to thy will. Through Jesus Christ our Lord. Amen.

Tuesday, May 20

44. The Fellowship of the Spirit

If there is any fellowship of the Spirit. Philippians 2:1.

Was Paul in any doubt about it? If there was one thing about which he was sure it was that there was such a fellowship. This was the very essence of the Gospel, to Paul and to John. "Our fellowship is with the Father," writes John. And he adds, "and with his Son, Jesus Christ." And Paul writes, "God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord." The form of the Apostolic benediction ends with the words, "the communion of the Holy Spirit." The same language is used in Paul's account of the Lord's Supper, a "communion of the blood and body of Christ."

And this was what the Christian Church was when it began. It was not an institution, or an organization. It was a *fellowship* — a company of disciples, men and women gathered together around the central figure of the Savior and so forming a band of friends and brothers.

The fellowship of the Spirit in Christ wiped out racial and social distinctions, bound men to the furtherance of the Gospel by word and life, to loving human service and to the comradeship of Christ's sufferings.

Let Us Pray: Grant that thy Church, O God, may not ask whether there be a fellowship of the Spirit but may so obey Christ's new Commandment that the world may know that thou didst send him. Amen.

Wednesday, May 21

45. Praying in the Spirit

Building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude: 20, 21.

"When ye pray," said Jesus, "say, Our Father." But Paul says that it is by the Spirit that we "cry, Father." If no man can call Jesus Lord but by the Holy Spirit how otherwise can any man call God Father? Just as we owe our Bible and its interpretation to the Holy Spirit, so we owe to him the power and peace of prayer. The Spirit prays in us. The Spirit himself prays for us. "The Spirit helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us."

We pray with the Spirit. "I will pray with the Spirit," says Paul. He means with his own spirit but it is the Holy Spirit who works in our spirit and "bears witness with our spirit that we are children of God."

And not only does the Holy Spirit pray in us and for us and with us, but we pray in him. "With all prayer and supplication praying at all seasons in the Spirit and watching thereunto in all perseverance and supplication for all the saints," says Paul, "and on my behalf." And so Jude with all his counsel to us to do our part, realizes that we can do all this only by prayer in the Holy Spirit.

Let Us Pray: In thee, O God, we live and move and have our being and in thy Holy Spirit we abide in thy love and pray, saying, "Father, our Father." Amen.

Thursday, May 22

46. The Spirit in the Prophets

No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit. II Peter 1:21.

Peter is speaking of the Old Testament Scriptures. "The words of the prophets," he held, "were no mere human exposition, no endeavor on man's part to point to a solution of the difficulties which beset men's minds in this life. The prophets were moved by a Spirit beyond themselves, and spoke things deeper than they themselves understood." This is true of the highest human literature. The Archer brothers' Introduction to their translation of Ibsen's "Peer Gynt" says, "Peer Gynt takes its place, as we hold, on the summits of literature precisely because it means so much more than the poet consciously intended. Is not this one of the characteristics of the masterpiece: that everyone can read in it his own secret?" If this is true of our human books, how much more true of the things spoken from God by the Holy Spirit. The prophets felt this and searched for the meanings hidden beyond them in the messages with which they were charged.

We owe our Bible to the Holy Spirit — the Old Testament and the New, so that we do not err in interpreting Paul's word: "The sword of the Spirit is the word of God," as referring to the written as well as the spoken Gospel. The Holy Spirit is the great writer on life.

Let Us Pray: Make us, O God, living epistles of Christ, written not with ink, but with thy Spirit, to the glory of Christ. Amen.

Friday, May 23

47. The Covenant of the Spirit

And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high. Luke 24:49.

The Holy Spirit is a promise fulfilled and the pledge of the promise of the full redemption which is the purpose of God. By him the Church is to grow "unto a holy temple in the Lord for a habitation of God in the Spirit." The grand new covenant of promise is revealed by the Spirit.

In an old New England church on a recent Sunday morning the whole congregation rose to repeat and renew the Christian Covenant of this church:

"I do now avouch Father, Son, and Holy Spirit to be my covenant God, and I promise, so far as God by his grace shall assist me, to live a life of holy obedience to all God's commands and a careful attendance on all God's Gospel ordinances and institutions.

"I do likewise submit myself to the discipline of his Church, and engage to a faithful watch over my brethren in the Lord, according to the rules and regulations pointed out in God's word.

"And I promise that my visible conduct shall be regulated in such manner, as shall be most for the glory of God, the honor and interest of religion, and the everlasting welfare of my own precious and immortal soul."

Let Us Pray: O Father, Son and Holy Spirit, we avouch thee to be our covenant God and as thou hast promised thyself to us we promise ourselves to thee. Amen.

Saturday, May 24

48. The Spirit and the Churches

He that hath an ear, let him hear what the Spirit saith to the churches. Revelation 2:7.

To the church at Ephesus: "I have this against thee, that thou didst leave thy first love. Remember therefore, whence thou art fallen, and repent."

To the church in Smyrna: "Fear not the things which thou art to suffer. Be thou faithful unto death and I will give thee a crown of life."

To the church in Perganum: "Repent or else I come to thee quickly."

To the church in Thyatira: "That which ye have, hold fast till I come."

To the church in Sardis: "Be thou watchful and establish the things that remain. . . . If therefore thou shalt not watch, I will come as a thief and thou shalt not know what hour I will come upon thee."

To the church in Philadelphia: "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial . . . I come quickly: hold fast that which thou hast, that no one take thy crown."

To the church in Laodicea: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me."

So the Spirit spoke once in warning. So he speaks today.

Let Us Pray: O Spirit of God, open our ears to hear what thou art saying to the Church today and that which we hear help us to obey, through the help of our Savior, Christ. Amen.

49. The Descent of the Spirit

“And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues, parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. . . . And fear came upon every soul: and many wonders and signs were done through the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.” (Acts 2:1-4, 43-47.)

Let Us Pray: O God, who didst send thy Holy Spirit to enkindle the zeal of Christ's followers, waiting in Jerusalem for his promised gift, we beseech thee to pour out the same inspiration on thy people now, on the Church of Jesus throughout the world. Revive the power of the Gospel in our hearts, that it may be to us a sacred trust for the blessing of mankind, through our Lord and Savior, Jesus Christ, in whose name we pray. (Book of Common Worship *Adap.*)

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October 5, 1946

The Rev. Dr. Robert E. Speer
Rockledge
Lakeville, Connecticut.

My dear Dr. Speer:

I have your good letter of September 27th which I have been delayed in answering.

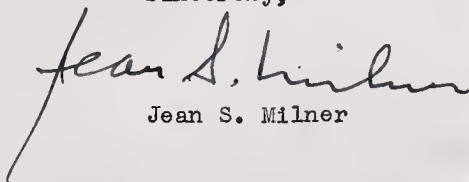
Since you are not sure just when you may arrive in Indianapolis I am sure you will understand if I do not attempt to meet you at the train. When you reach the city on Saturday October 26th please go directly to the Columbia Club which is on the Circle and you will find a room has been reserved for you. Mr. Fermor S. Cannon one of the Elders of this Church has made the reservation.

We shall announce your subject to be, "The Only Road."

We are so grateful that we are to have you with us and we are looking forward to the date, Sunday morning at the eleven o'clock service of worship October 27th.

With deep appreciation,
I am, as ever,

Sincerely,



Jean S. Milner

JSM:MSB

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January 1. ^{God first} In the beginning God. This is the only 1
right and rational beginning. It is the way each new year
thous begin. and each new day of each new year. The year
and the day come to us not from nowhere but from God. They
bear the mark of His creative ownership. The beginning is
from Him. a trust to us. We apprehend and accept reality
only as the Beginner of each year, each day, each hour. It
is recognized by us and each moment lived with Him as its
Beginning, its Continuance and its End. Of the year's first day
and of every day, God first.

"When first thy eyes reveal, give thy soul leave to do the like
To do the like; our bodies but ~~are~~ ^{are} forever
The spirit's duty. Some hearts spread and leave
Unto their God as flowers do to the sun
Give Him thy first thoughts then; so shall thou keep
His company all day and in His sleep

But not alone

January 2. John I.1. "In the beginning was the Word." So
God was not alone. Or if He were ~~not~~ ^{not} alone He was not
lonely because the Word was with Him. And the Word was
God and yet though the Word was ^{It was} "detachable", "separable"
from God. These are the human words by which alone we can
say anything about that which transcends speech. One clear and
sufficient lesson for us is that the Word was made flesh and
dwelt among us, that He who was with God in the beginning
shares our beginning, began as a boy in Nazareth with God

first and ended with God first on this Cross. In one
human and divine life everything was begun, continued and
ended in God. - model and ideal for every human life.

"On those ^{who} ~~the~~ ^{beginning} be the Beginner in me".

2

Phile. I. 6

The Beginner has already begun in us.

Jan. 31st God is still the great Beginner. Paul tells the Philippian
Christians that it was God who has begun the good work of new life
and new character which had commenced in them. And when the beginning
is far from the continuance and the end are here. Their encouragement in
working out their own salvation was that it was ~~far~~ ^{God's} ~~also~~ ^{work} as work
in them. (Phile. I. 6. II. 13) This confidence is the essence of Christian
faith. No hand that is guiding, and fashioning, as may be an un-
seen hand, as God's hand it must be unseen. But it is as sure that
God is at work on us as that we are at work on ourselves. and
that we can trust Him who began to complete. "Oh, great Beginner
complete thy work in me."

Matth. VII, 13, 14

The gate wide enough.

Jan. 4th One of our great troubles is that we make God's work in us
hard for Him and therefore for ourselves. We hinder and obstruct the
beginning. Out of our big created difficulties and our big forged
chains He opens the gate of life and freedom to us. It is a nar-
row gate but it is full wide for us and what then? We must make John
Bryan's discovery, as he writes in "Grace Abounding": "Inasmuch as
the Passage was wonderful narrow, even so narrow that I could not but
with great difficulty enter in therat, it showed me that none could
enter into life but those that were in downright earnest and unless
also they left this wicked world behind them, for there was only room
for Body and Soul, but not for Body and Soul and Sin". Let all beginnings
in us begin in freedom.

Jan. 5. Phil. IV. 8

We share in our fashioning

One of the simple human ways in which, in the beginning and the continuance, we may work with the wisdom and power which is working in us is ably within our control in the matter of our reading. For, far removed from the waste of time and mind over newspapers, periodicals and transient best-sellers and club selections was the ideal Lord Acton set forth with his list of 98 great books: "to assist an English youth to know the forces that have made our world what it is and still resist over it, to guard him against surprises and against the constant source of errors within, to supply him with the strongest stimulants and the surest guides, to give force and firmness and clearness and sincerity and independence and elevation and generosity and severity to his mind." Is this what our reading is doing for us as we seek to work with God and to have His will fulfilled in us?

Col. IV. 6

Talking and walking as with God.

Jan. 6. Sir Thomas Acland, the father of Dr. Henry Acland, M.R.S. Gladstone called "the finest gentleman in the West of England". And the son was one of England's greatest physicians walked in the ways and the character of his father. Of them both it was true that their "Conversation was a liberal education ranging over a wide extent of subjects, filled with a large experience of men and things, lighted up with an unequalled play of fancy, and above all keeping the listener almost unconsciously in that high and free atmosphere of an elevated mind in which all things are seen on the upper side." Is such conversation a lost art? Of father and son it was true that "the consciousness of the over-riding presence of God's law was with them daily and hourly." They made it easy for God to do His work in them.

Jan 7. "The whole of religion" wrote Walter Dill Scott in his "Literary Studies", "rests on a faith that the universe is solely governed ruled by an almighty and all perfect Being. This strengthens with the moral cultivation, and grows with the improvement of man-kind. It is the assumed axiom of the creed of Christians; and all that is really highest in our race may have the degree of its ex-celence tested by the degree of its belief in it." This is the belief which many profess to find it hard to hold in the face of war and poverty and injustice and sin. On the contrary the evil of the world is less ~~is less~~ a mystery than its good and a good God as the Beginning and the Finisher is our only light and resting place. In these and these days, O God, help us to put our trust

Christian Herald

ASSOCIATION



419 FOURTH AVENUE
NEW YORK 16, N. Y.

December 8, 1944.

Dr. Robert E. Speer
Rockledge
Lakeville, Conn.

Dear Dr. Speer:

You were most cooperative in writing your long letter and in forwarding to us the work you have already done on the daily devotions.

May I offer two suggestions about this material? First, that as you will find in my previous letter, we wanted you to start with the devotions for the April issue, and not for the January issue, as you have them here. I also feel, as you indicate in your letter, that the ones you have done here somehow lack something which we have become accustomed to in the material you have written in your books. They are a bit too academic for our readers, and if you could possibly "get down to earth" with them, it would help a great deal.

Could you rewrite them with that end in view?

And would you add a short sentence prayer at the end of each devotion?

With every best wish to you and to Mrs. Speer, I am

Cordially yours,

Frank S. Mead
Frank S. Mead
Editor.

FSM/mc

THE COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE

of The General Council of the Congregational Christian Churches

287 Fourth Avenue, New York 10, N. Y.

036
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October 11, 1946

Dr. Robert E. Speer
Rockledge
Lakeville, Connecticut

My dear Dr. Speer:

Today we held the meeting representing the Joint Committee of the Department of Evangelism of the Federal Council of Churches and the Commission on Evangelism and Devotional Life of the Congregational-Christian Churches, which committee was charged with the responsibility of issuing the new devotional booklet: "The Fellowship of the Spirit". The Committee received your manuscript and at once decided that it would not represent what they had in mind, with the exception of your Foreword on "The Meaning of Pentecost for Today".

I have therefore been instructed to write you saying that the Committee would like to have you revise the manuscript so as to offer one scriptural quotation as a text, a devotional meditation, or homily, and prayer. This would follow the pattern of "The Fellowship of Prayer" with which I am sure you are familiar.

The Committee felt that while the poems and the many scriptural references are well chosen, they hardly meet the design they had in mind. I am therefore returning the manuscript to you by registered mail with the request that you take as long as you need - if necessary to the end of the year. The Committee is extremely anxious that this shall be a very definitive piece of work from your heart and head, which would be to challenge the need of Christian people to the power of the Spirit for this particular age.

If you desire to communicate with Dr. Bader he will be very happy to advise with you further, but I hasten this note off to you so you may know the mind of the Committee.

Most cordially yours,

Wofford Colquitt Timmons
Executive

WCT:eob
cc: Dr. Jesse Bader

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September 20, 1946

Rev. Robert E. Speer,
Rockledge,
Lakeville, Connecticut

Dear Robert:

I have your letter concerning the typing of the manuscript on
"The Fellowship of the Spirit."

I am referring your request to Dr. Timmons of the Congregational
Board. His office is taking responsibility for all of us in
the handling of the manuscript and the printing of the booklet.
You will be hearing from him very soon on this matter. I am sure
he will be glad to have the manuscript typed in his office.

Your promptness in the preparation of this manuscript is appreciated.
later

I will be writing you a letter/concerning some possible Mission to
Ministers for your participation.

Faithfully yours,



Executive Secretary

jmb-nb

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how we see in a mirror darkly, but then face to face; how I know in part, but
then shall I know fully even as also I was fully known. I Cor. XII. 12.

And the God of all grace who called you into this eternal glory, in Christ, after that ye
have suffered a little while, shall likewise perfect, establish, strengthen you.

I Peter, V. 10.

For I reckon that the sufferings of this present time are not worthy to be compared
with the glory that shall be revealed to usward. Rom. VIII. 18.

O thank if thou couldst know,
O soul that ever complain,
What bliss concealed below
Our burden and our pain;
How just our anguish brings
Down those longed-for things.
O seek for more in vain
I think thou wouldst rejoice and not
Complain.

And yet thou canst not know
And yet thou canst not see;
Wisdom and sight are slow
In poor humanity.
O thou couldst trust, poor soul,
On Him who rules the whole
Thou wouldst find peace and rest;
Wisdom and joy are ours, but trust is best.

Abraham G. Proctor.

O Lord, how knowest what is best for us, but this is that we love, as thou
hast pleased. Ever what thou wilt, as thou willest, and when thou wilt.
I had with me as thou thoughtest good, and as best I thought thee. But he
loves thee wilt and doest with me in all things just as thou wilt. Behold
I am thy servant, prepared for all things; for I desire not to live unto
myself, but unto thee; and oh, that I could do it heartily and perfectly.

Amos

Thomas à Kempis

And David said unto his servants, Is the child dead? And they said, he is dead.
And David said, Can I bring him back again? I shall go to him but he will
not return to me. II Sam xii. 19, 23.

~~My friends! do not have you ignorant, brethren, concerning them that pass asleep: that ye
know not even as to rest who have no hope, for if we believe that Jesus
did and rose again, how do them also who are fallen asleep, in Jesus ever God
bring with Him. I Thes. iv. 13, 14~~

Our Lord Jesus Christ died for us that whether we wake or sleep, we should live
together with Him. I Thes. v. 10.

Still on the lips of all we question
The finger of God's silence lies.
Shall the lost hands in arms be folded?
Will the shut eyelids ever rise?

O friends! no proof beyond this yearning
This outreach of our souls we need
God will not work the hope He giveth
We have His promise there vainly placed.

~~Then let us stretch our hands in darkness,
And call our lost ones over and o'er:
Some time their arms shall close about us,
And the old voices speak once more.~~

J. F. Whittier

O Almighty God, who hast knit together them dead in one communion and
fellowship in the mystical body of Thy Son Jesus Christ, our Lord, grant us grace so to
follow thy blessed saints in all virtuous and godly living, that we may come to
those unspeakable joys which thou hast prepared for those who faithfully live
Thee: through the Son Jesus Christ, our Lord, Amen

Emerson Rogers

The Great Humility

30

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Christ Jesus, existing in the form of God, counted not the being on an equality with God a thing to be grasped, emptied himself, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man, He humbled himself, becoming obedient unto death, yea, the death of the cross. Phil. II. 6, 7.

He became flesh and dwelt among us (and we beheld His glory, glory as if from the only begotten ^{of} the Father) full of grace and truth. John I. 14

→ was made and yet retained the same. Matt. XXIV. 36.

Hadst thou not heard that thy Lord Jesus died?

Then hast thou seen a strange thing.

The God of power as He did ride

In His majestic robes of glory

Resolved to fight, and so one day

He did descend, re-dressing all the way,

The stars His tines of light, and rings obtained,

The cloud His brow, the fire His spear

The heavens His azure mantle gained

And when they asked what He would wear

He smiled and said as He did go,

He had new clothes awaiting here below.

Almighty God, who hast given Him only Son to be sent to us both a sacrifice for sin, and also an example of a godly life, give us grace that we may always most thankfully receive that His unspeakable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life, through the same Jesus ^{Christ} our Lord.

~~O Lord, who though Thou wast rich, yet for our sake didst become poor, and hast taught us that whosoever is sent into the world by baptism is sent into Thee; give us grace always to be willing and ready to minister, as Thou hast called us, to the redemption of our fellow creatures and to sustain the blessing of Thy kingdom over all the world; to Thy praise and glory, who art God over all, blessed forever.~~

Read Every Morning

I have been bereaved of my children and am solitary. Do. XLIX. 21.
 All things are yours, whether life or death. I Cor. II. 25.
 God is not the God of the dead but of the living. Matt. XXII. 32.
 Of those whom thou hast given me, I have lost not one John XVII. 9
 They shall never perish and no one shall snatch them out of my hand. John X. 28
~~The dead carry this burden in their bosom. The~~
~~to be with thee is every far better than to be.~~

I was so rich & free age
 That every day
 A child looked up to me
 "Can't it play."
 I was so very rich because
 The child was mine.
 I did not think he was but heart
 A little time...

And now I stand upon the path
 I stand alone -
 How poor I am! So poor in discernment
 That even I know
 Could make me rich. But standing here
 And looking down
 On the garden hope as on some garden wildflower
 I wanted to know,
 I see that though I am so poor
 For his sweet sake
 I may be glad that God does fit
 His own to take.

George Kelmigle

Heavenly Father, hear our voice as of the deep sorrow which thou in thy eyes -
 sternest wisdom hast brought upon us. We know that thou art with us, and that whatever
 our comfort is a revelation of thine unchanging love... Grant that the removal of this
 our family, to love, still being upon earth may be steadfast in faith, joyful through hope, and
 rooted in love, and may be freed of the causes of this troublesome world, but finally are way
 come to thee and to our loved ones who are with thee, in the land of everlasting life
 have to reign with thee forever without end, through Jesus our Christ - our Lord

J. Belliott. Beloved.

In the Beginning God

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Ps. LXIII. 1.

O God, thou art my God. Early will I seek thee.
Those that seek us early shall find us. Prov. VIII. 17
With my soul have I desired thee in the night; yet with my spirit art thou in me early I
seek thee early. Ps. LXVI. 9
God in the morning a great while before day, Jesus rose and went out and departed
into a desert place and there prayed. Mark 1. 35

When first thy eyes are closed, give thy soul leave
To do the like; our bodies but forego
The spirit's duty: true hearts spread and leave
Unto their God as flowers do to the sun.
Give them thy first thoughts, then so shut them deep
Thine company all day, and in their sleep.

Leave God before the world! Let them not go
Till thou hast a blessing; then resign
The whole unto Him, and remember like
Providence by earnestness, see the sun did thine
Pour oil upon the stones, keep from thy sin,
Thou journey on, and have an eye to Heaven.

Harley Vaughan.

FATHER, I thank thee for thy mercies which are new every morning, for the gift of
sleep; for health and strength; for the vision of another day with its fresh opportunities of
work and services; for all these and more than these I thank thee. But without thy guidance
would I go forth to meet the duties and tasks of the day. Strengthen me so that in all my
work I may be faithful; amid trials courageous; in suffering, patient; under deep
painfullest form of hope in thee. Grant them for thy name's sake.
Samuel W. Croub.

~~We are best ascended into Heaven but He that descended out of Heaven, even the Son of Man who is in Heaven. John 11:13.~~

Having then a great High Priest who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a High Priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace. Heb. 4:14-16.
~~and so come in to assist of the throne a Lamb standing as though it had been slain. Rev. 6.~~

Write a prayer

For him who pierced this body with the spear,
For him who tore this temple with the lance
For him who smothered this throat with vinegar
In dark bloody bleeding sweat this head and died.
And by that dying did He wash earth white
From murders, battles, lies, lies, lies, and took
Remorse away that festered upon the heart
Dile above fire on a brand. From grace He bore it:
Death could not hard skin, and ere many days
Before the eyes of them that did skin love,
He passed up through your ocean of blue air
Toward the heaven of heavens above the camp.
And there He did His moment, man and God,
Strong as a God, flesh-hearted as a man,
And earth recreated light confronted
With eyes like that have known the touch of scars
Alexander Smith.

Our heavenly Father, we thank Thee for the Son of Thy love whom Thou didst send forth from the glory, that He had come here upon the world come, to be our Saviour, to take on Him our flesh, and in our very nature to work redemption for us, and we thank Thee that when He had conquered the defiance of death and risen in the glory of the Easter, He ascended unto Thee bearing with Him the nature that He had redeemed, so that we have in Him and in the Son of Father, our God, the fulness of our Lord's human experience.

R.R.S.

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I am come down from heaven not to do mine own will but the will of Him
that sent me. John vi. 38
Teach me to do thy will, for thou and my Father. Psal. cxlvi, 10
I delight to do thy will, O my God. Psal. cxv, 8
The words passeth away and the lust thereof, but he that doth the will of God
abideth forever. I John ii, 17.

Laid on thy altar, O our Lord divine,
Accept my gift this day for Jesus' sake!
I have no jewels to adorn thy shrine
Nor any words-famed sceptic to make;
But here I bring within my trembling hands
This will of mine - a thing that seemeth small,
Yet thou alone, O God, canst understand
How when I yield thee this, I yield thee all.
Stadden therein thy searching eyes can see
Struggles of besetment, visions of delight -
As that I have or am or gain would be -
Doubt, fear, fond fond hope, and longing infinite.

My ador able God, I humbly beseech thee to accept the sacrifice I have, in all
humility, desire to make thee, of the remainder of my life; to be entirely employed with
the utmost vigor both of my soul and body, in thy service and adoration. Pardon all the
sins and offenses of my life past and be pleased to bestow upon me a steadfast faith,
an ardent love, an humble and perfect obedience, and a will capable of no other inclina-
tion than what it shall continually receive from the absolute guidance of thy holy will.
to which I beg I may be ever perfectly subservient, with all readiness and cheer-
fulness. As all my thoughts and actions are continually kept thee, so I humbly be-
suee thee that they may never be servantly of thy divine Presence, for Jesus' sake
sake. Amen.

Charles Howard

The Calling of Christ's Scars

29

And they platted a crown of thorns and put it upon His head. Matt. XXVI. 29.

We have been sanctified by the offering of the body of Christ once for all. Heb. X, 10.

It became skin for whom are all things and through whom are all things, in bringing many sons unto glory; to make the Captain of their salvation perfect through sufferings, to lead us on skin in all things to be made like unto His Brother. Heb. II, 10, 17

Christ also suffered for you, leaving you an example that ye should follow His steps. I Peter II, 21.

When I survey the cross and crown
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Eye from His head, His hands, His feet
Dare not and dare flows mingled down,
Still like our loss and sorrows meet,
O Thorns Crowned so rich & crown.

~~David's Lord that I should boast
Save in the death of Christ, my God,
All the vain things that charm me most
I sacrifice them to His blood:~~

Love the whole realm of nature mine,
That were a present for thee small,
Love so unworthy, so despise,
I dedicate my soul, my life, my all.
Dear brother.

Oh Lord Christ we love thee when thou wast crucified. I was one hand also that platted the crown of thorns and drove the nails and thrust the spear. The scars that thou bearest are the wounds of our sin. And thou hast forgiven us. And thou hast kept the scars with which we branded thee and hast taken them with thee into God, perfect memorial of our cruelty and thy love, perpetual assurance also that thou hast known all our anguish and pain. Only infinite love could pay the price of such understanding as thine, and all eternally can not suffice to thank thee for thy grace. O Christ, thy scars are very beautiful.

RFB

O Jehovah, how manifest are thy works! In wisdom hast thou made them all.
The earth is full of thy riches. Jordan is the sea, great and wide. Psa. CIV. 24, 25

Oh that thou hadst broken sent to thy commandments! then had thy grace been as
a river and thy righteousness as the waters of the sea. Isa. XLVIII. 18.

Jehovah will be with us in majesty, a flood of broad rivers and streams. Isa. XXXI. 12

As the marsh-bew secretly builds on the watery sod,

Behold I will build me a nest with goodness of God:

I will fly in the greatness of God as the marsh-bew flies

In the freedom that fills all the space 'twixt the marsh and the skies;

By so many roots as the marsh-gress sends in the sod

I will bravely lay me abroad of the goodness of God.

Edgar Lamer.

Almighty God, we beseech thee to show us thy glory. Help us to see thee in the
remains around us, in earth and sea, in sun and stars, in the laws of nature
and in the language of our souls. May we know more of thy Fatherly goodness, through
all that has been shown to us by the experience of life and by the heavy burdens of
weal and by the width and wonder of the world, and through all that our Lord re-
vealed in what he said and did and was. O loving Father canst thou see to make us
calm and strong in the faith that thou art always near, that thy love will never leave
us or forsake us, that thou art our refuge and our rest.

Hervey Wahring. Amen.

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~~I could forgive their iniquity, and their sin and I remember no more for XXXI, 24~~
I even I am the blotter out thy transgressions for mine own sake and I will
not remember thy sins. Ex. XLII, 25
Then hast cast all my sins behind thy back. Ps. XXXII, 17.
As far as the East is from the West, so far hath He removed our transgressions from
us. Ps. CIII, 12

"How have I won a marvel and a truth,
So of late to look and tremble, -
Dread and ruth
Together mixed, for I did sin of yore;
But this (as said I oft) was long ago, -
So put it from me far away; but do!
With thee is neither After nor Before.
O God, and clear within the ^W midnight set
Of an illuminable Present, yet
Thou lookest on my fault as it were now.
So wide I wander and bumble me; yet thou
Art not so mean that thou forgive a wrong
Because he hap forgets it, think being strong
To wear the crimson of guilt's stain away;
For thou forgiving, dost so in the Day
That shows it clearest; in the boundless sea
Of mercy and atonement, utterly
Casting our pardons trespasses behind, -
No more remembered or to come to mind
Set aside from us as East from West away.

Love Greenwell.

Almighty and most merciful God, hear our thanksgiving unto thee for the joy that cometh of
our forgiveness. Let there be no doubt with any of us that thou dost forgive, even to the uttermost
all those that draw nigh in penitence to thee: that so those of us who are sinful and sorrow-
ful in sinning, may have this day the joy of the Lord, through Jesus Christ, Amen

George Dawson. Abbotsford.

Dear Light Affliction

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Dear light affliction, which is for the moment, worketh for us even exceeding
an eternal weight of glory. II Cor. 4. 17.

~~As chastening serveth for the present to be not joyous but grievous; yet afterward it
yieldeth peaceable fruit unto them that are loved, which they have received -
even the fruit of righteousness -
Heb. 12. 11~~

~~Ye therefore were never sorrowful, but ye will see your gain and your heart shall rejoice,
and your joy shall be unfeigned, because your joy is of God. I John 4. 4. 22.
Which shall have the mourning, was crying, and your joy shall be perfect. I John 4. 4.~~

Lord, dost thou call this our affliction "light"?

To see this English letter in thy light?

"Child, bring thy balance out. Put in one scale
As thine afflictions; give them in full tale;
As thy bereavements, grievances and fears;
Then add the utmost limit of man's years.
Then put thy Cross into the other side,
That when I suppose when I live and die,"

I cannot, Lord, it is beyond my weight:
And so! my sorrows are gone out of sight.

"Nay, try another way. Put in the scale
The glory thou shalt see, behind the veil;
The glory given to those who do relate:
Use that 'exceeding and eternal weight.'
Which weighs the beam?"

Oh, Lord, thy word is right
These weights my sorrows both sides seem light.

Canst thou do, Lord.

O Father of our Lord Jesus Christ, who didst graciously send thy Son to suffer and
die for us men and our salvation, make us truly thankful for this and all thy benefits.
For thy long suffering with the sins and sorrows of man from the beginning even until now,
for the suffering of Christ in the flesh and his intercession for mankind in glory; for the
descent of the cross through the pain of the Passion and the shame of the Cross; for all who
have fed up the suffering of Christ in their own lives for love of thee and thy Father
amen, we thank thee, O God.

Thy Every morning.

Two things have I asked of thee. Being in turn and before I die; Labour far from me
falseness and lies. Give me neither poverty nor riches. Feed me with the food that is needful
for me. Prov xxxvii

In diligence and slothful; fervent in spirit; fearing the Lord. Rom xii. 11

Not with eye-service, as man-pleasers, but in singleness of heart, fearing the Lord;
whatsoever ye do, work heartily, as unto the Lord and not unto men: & serve the Lord
freely. Col III, 22, 23

Enter into thine inner chamber, and having shut the door, pray to thy Father who is
in secret. Matt. vi. 6.

Die not, but let thy heart be true to God,

thy mouth to us, thy actions to them both:

Carve the lies, and those that feed the root:

The stonied-working soul of the lies and faith.

None to be true, nothing can need a lie:

A fault which needs it most, grows true thereby.

Die idleness, which yet thou canst not flee

By dressing, mistressing and complement.

To those that up thy day, the sun and air

Against thee, for his light was only lent.

God gave thy soul brave wings; feed not those feathers
into a bed, to sleep out all thy years.

By all means use sometimes to be alone

Salute thyself: see what thy soul doth wear

None to look in thy chest, for 'tis thy own:

And tremble up and down about that ^{find} 'st thou.

Who cannot read till he good fellows find,

He breaks up house, turns out of doors his mind.

George Herbert.

O how like slanders the hearts of men, look not away upon our sins against
thy truth; forgive them for Jesus' sake, and help us to walk in the light two days
before us from timid or sullen silence; give us grace to speak with simple truth and
open kindness; and do dwell in our hearts by thy spirit of truth that dwells, and at
last may be made one in love.

Wm Barry Warrington

God Fills Our Emptiness

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The hungry He hath filled with good things, and the rich He hath sent empty away. Luke I. 53.

The disciples were filled with joy and the Holy Spirit. Acts X. 45.

Blessed are ye that hunger now, for ye shall be filled. ~~Mat~~ Luke VI. 21.

The God of hope filleth you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit. Rom. XV. 13.

That ye may be filled with all the fulness of God. Eph. III. 19.

If thou couldst empty all thyself of self,
Like to a shell dish obliterated,
He then would find thee on the ocean shelf,
And fill thee with His living water instead.
But thou art so reluctant with thy throne
And hast such thousand activities,
That when He comes, He says,
"This is enough unto thyself, 'twere better hadst be."
It is so small and full, there is no place for me."

Olivia Atkinson

Pardon us, Lord, for the folly of our inferior choices, for our pre-occupation with ourselves and our transient and emergency interests, for our futile effort to satisfy ourselves with the things that can never satisfy. Help us to prefer the things that are excellent, to hunger and thirst not for things but for Thee. Empty us of ourselves and fill us with Thyself. Let us die to sin that we may live to Thee, and thus show our way out here in us.

Red

Says me, O God, for the waters are come in unto my soul, I sunk in deep mire where there is no standing, I am come into deep waters when the floods overflow me. Psa. LXXIX-1.

Out of the depths have I cried unto thee, O Jehovah. O Sarah, hope in Jehovah, for with Jehovah there is loving kindness, and with Him is plentiful redemption. Psa. CXXXI.7.

~~She that trusts a high back and a firm hand will not suffer. Psa. CII.5.~~

~~She hath put down faith from their horses and hath exalted them by low degree. Psal. 152~~

When the soul, growing clearer,
Sees God no nearer;
When the soul mounting higher
Doth come no higher;
But the arch-angel Bride
Waits at her side,
Seeking her high empire
Seeking her eagle eyes,
And, when she faint would swoon
Wakes idols to adore,
Changing the pure emotion
Of her high devotion
To a thin deep sense
Of her eloquence;
Strong to deceive, strong to ensnare -
Says, O, Says,

Walter Ransom

Pardon me my sins, O Lord - forgive me the sins of my present and the sins of my past: the sins of my soul and the sins of my body; the sins which I have done to please myself; and the sins which I have done to please others; forgive me my accented sins, and add sins, my despair and my pride, forgive me my serious and deliberate sins, forgive me those sins which I know and those sins which I know not, the sins which I have labored to ^{hide} to ~~hide~~ from others, and to ~~hide~~ them from my own memory. Pardon me then, O Lord, forgive them all.

Ralph Wilson.

The Learning & Suffering

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Though He was a Son, yet He learned obedience by the things which He suffered and having been made perfect He became unto all those that obey Him the author of eternal salvation. Heb. 5.8

It became then, for them on all things and through whom on all things, in bringing many sons into glory to make the author of their salvation perfect through sufferings. Heb. 2.10

~~And the Lord of all grace who called you unto His eternal glory and honor, after ye had suffered a little while, shall also bring you forth into glory. Heb. 2.10~~

There is nothing covered that shall not be revealed, nor hid that shall not be known. Matt. 13.35

To J. D., O Christ in heaven that the highest suffer most? -
That the strongest wonder faintest, and most hopelessly are lost?
That the weak of rank in nature is capacity for pain,
And the anguish of the singer makes the sweetness of the strain?

To J. D., O Christ in heaven that ~~children~~ ~~way~~ ~~we~~ ~~go~~,
Crosses of darkness must surround us, things we would, but cannot know?
That the infinite must bound us as a temple wall prevent,
While the finite even exceeds, so that we can attain content?

To J. D., O Christ in heaven, that the future yet to come
Is so glorious and so perfect that to know would strike us dumb?
That if only for a moment we could peep beyond the sky,
With thee from dim eyes of mortals, we would just see God and die?

O God our heavenly Father, renew in us the sense of Thy gracious presence, and let it be a constant impetus within us to peace, trustfulness and courage on our pilgrimage. Let us hold the fast with a hearing and adoring heart, and let our affections be fixed on Thee, that as the communion of our hearts with Thee may accompany us wherever we go, through life and in death. Teach us to pray heartily; to listen to Thy voice within and never to stifle its warnings. Behold, we bring our poor hearts as a sacrifice unto Thee; come and fill Thy sanctuary, and suffer through sinners to enter there. O Thou who art Love, let Thy divine Spirit flow like a river through our whole souls and lead us on the right way till we pass by a peaceful death into the Land of Promise.

Richard D. Steeger.

The Soil of the World

Be not fashioned according to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. Rom. 12.2
~~ye are made according to the course of this world Eph. 2.2~~

And then ye were raised together with Christ, seek the things that are above where Christ is, seated on the right hand of God. Set your minds on the things that are above, not on the things that are upon the earth. Col. 3.1, 2.

As that is in the world, the lust of the flesh, and the lust of the eyes and the vain glory of life is not of the Father, but is of the world, and the world passeth away, and the lust thereof but he that doth the will of God abideth forever. 1 John 2.16, 17.

In a plowed field I saw a sea bird rest,
 Alas! by the temporal seaward from the sea;
 The gleaming plumage of its breast white breast—
 Not only for the billow's kinder crest—
 Was scalded by the world of the damp earth.

Alas! that we

God's higher creatures, ye a brother birth,
 Should see-bird like, in cowardice forsake
 The mighty ocean of God's higher will,
 When storms of persecution rise and break,
 And when the waters are no longer wide,
 For the poor shelter of an inward bill;—

Thinking from tail,
 Contented with the rest of this world's soil.

Anna & Hamilton

Left up, as beneath thee, O Christ, our hearts and our spirits above the fallen course of things,
 above fear and melancholy, above laziness and despair, above selfishness and contentiousness, above
 custom and fashion, up to the everlasting Truth and Order that thou art; that so we may live
 joyfully and freely, in the faith and trust that thou art our King and our Saviour, our Example
 and our Judge, and that as long as we are loyal to thee, we may be ever with us in this
 world and in all worlds to come.

Charles Kingsley.

Casting all your care upon Him, for He careth for you I Peter 5:7

And Stephen called the name of Jehovah that speaketh here, then God saith in Gen. 22:13. Jehovah

For the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards Him. II Chron. 16:9.

In nothing be anxious, but in everything by prayer and supplication let your requests be made known unto God, and the peace of God which passeth all understanding shall guard your hearts and thoughts in Christ Jesus, Phil. 4:6, 7

Answering so many can He care?

Can special love be everywhere?

A myriad homes - a myriad ways -

And God's eye can every place?

I asked: my soul hath thought of this:

In just that very place of this

When He hath feet and keepeth Zion,

God hath no other thing to do!

Our heavenly Father, we could not wonder in such predicament but for His
own assurance that He would not ever forget and keep us, with His eye upon us
and His love over us, and but for the word of His Son our Saviour that "the Father Himself
loveth us and that He hath loved us even as He loved the world. How this can be may
pass our understanding but it is within our faith, the faith of Him who
loves us and gave Himself for us

W.D.

The Friends

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You are my friends if you do the things which I command you. No longer do I call you servants: for the servant knoweth not what his lord doeth, but I have called you friends for all things that I have heard from my Father, I have made known unto you from X.IV.15. If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him John X.IV.23.

Can you take all of the labor and all heavy burdens, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest unto your souls, for my yoke is easy and my burden is light. Matt. X.I.28.30.

I have a friend so precious
So very dear to me;
He loves me with such tender love
He loves so faithfully!
I could not live apart from him
I love to feel him weigh
And so we draw together
By God and I.

I have the yoke upon me
And easy 'tis to bear.
In the burden which He carries
I gladly take a share:
For 'tis my highest happiness
To have Him always weigh:
We bear the yoke together
By God and I

Howard Brown.

Immortal love, forever free, forever flowing free, we in our loneliness and sore sense of need seek together thy saving Presence. Reared to us anew the graces of friendship, human and divine, the healing of worship, and the beauty of holiness and help us to say together, "O Lord and Creator of us all, whatever our name or sign, we own thy mercy, we hear thy call, we trust our lives to thee."

The Fellowship of Prayer 1941.

The Conflict and the Crown

32

But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 20, 21.

Always follow after that which is good, be toward another and toward all. ~~Always~~ ~~pray~~ ~~without~~ ~~ceasing~~; ~~in~~ ~~every~~ ~~thing~~ ~~give~~ ~~thanks~~; for this is the will of God in Christ Jesus to you: ~~that~~ ~~which~~ ~~is~~ ~~good~~; ~~abstain~~ ~~from~~ ~~every~~ ~~form~~ ~~of~~ ~~evil~~. And the love of Jesus sanctify you wholly: and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. I Thess. 4, 15-17, 21-23.

Arise, arise, good Christian,
Set right to every succed;
Let penitential sorrows
So heavenly gladness lead;
Is the light that hath no evening
That knows how soon was seen
The light so new and golden
The light that is but one.

O happy, holy portion,
Reflection of the blest,
True vision of true beauty,
Sweet cure of all distress!
Strive, men, to win that glory!
Soul, man, to gain that light!
Said hope before to grasp it,
Said hope be lost in sight.

~~And men be right to battle,
But men shall when the crown
Of faith and everlasting
And passionless concern;
And the whom now we trust in
Shall then be seen and known
And they that know and see them
Shall have them for their own.~~

~~I have the hope certain and
So constant and to bleed!
Shall I ever win the prize it seek?
O tell me, tell me, yes!
Exact, O dust and ash
The Lord shall be thy head;
His only, His former
Man shall be and thou art.~~

farrenthly
front us, we beseech thee, O mighty and most merciful God, graciously to desire, wisely to search out, and perfectly to fulfil all that is ever pleasing unto thee this day, Order from our worldly condition to the glory of thy Name; and of all that thou requirest us to do, grant us the knowledge, the desire and the ability, that we may so fulfill it as we ought, and may our path to thee, be pray, be safe, straightforward and perfect to the end.

Thomas à Kempis

Enduring to the End.

34

ROCKLEDGE
LAKEVILLE, CONNECTICUT

I am already being offered and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness which the Lord, the righteous judge will give me at that day. II Tim. 4. 6-8.

If that endureth to the end, the same shall be saved. Matt. X. 22

Dear not the things which these are about to suffer in. Be thou faithful unto death and I will give thee the crown of life. Rev. 2. 10.

The prize, & prize secure!

The athlete nearly fell
Down, as he could endure

And bore not always well:

But he wasy sundered at trials gone
When set to the victor's garland on

He saw the fox can blare

He wore of leagued camp,

And cry of night alarm

And need of ready lamp.

And yet he had nearly he had failed!

He saw nearly had the fox prevailed!

~~The hawk is in the fold,~~

~~In perfect safety penned;~~

~~The lion once had trod~~

~~And thought to walk on end,~~

~~But One came by with unarm'd side~~

~~And for the sheep the Shepherd died.~~

He exile is at home;

O nights and days of tears;

O longings not to roam!

O sins and doubts and fears!

What matters now? O joyful day!

The King hath wiped all tears away!

St. Joseph of the Steeplechase.

O man who hearest prayer, unto thee shall every soul come which receives
cross its own sin, and struggles against its besetting temptation, leaves our souls
back in us every notched trial. We would raise unto holiness by the power of thy
Story of sin. Out of failures led us be consecrated to thee. Draw us unto thee for the sake
of them who love us and died for us, even Jesus Christ, thy Son, our Lord and Saviour

Reverend
Deborah Guild. Associated.

ROCKLEDGE
LAKEVILLE, CONNECTICUT

Enter ye in ~~by~~ the narrow gate, for wide is the gate and broad is the way that leadeth to destruction and many are they that enter ⁱⁿ thereby. The narrow is the gate and straitened the way that leadeth unto life and few are they that find. Matt. Va, 13, 14.

~~No man can serve two masters, Matt. VI, 24~~

Choose for this day upon ye ever serve: whether the gods which your fathers served that were beyond the river or the gods of the Amorites in whose land ye dwell, but as for me and my house, we will serve Jehovah. Josh. XXIV, 15.

A highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring man, the fool, shall not err therein. Isa. XXXV, 8.

As one toward heaven my feet was set,
I came unto a place where two ways met:

One led to Paradise and one away
And fearful of myself but I showed stray,

I paused that I might know
Which was the way wherein I ought to go.

The first was one my weary eyes to please
Winding along through pleasant fields of ease,
Beneath the shadows of fair branching trees.

"This path of ease and solitude
Surely must lead to heaven," I cried

In joyous mood.

"You looked on me, so rough for weary feet
The foot path of the world's too busy street,
Lying amid the haunts of human strife
Can never be the narrow way of life"

But at that moment I thereon espied
A foot print bearing trace of having bled
And knew it for the Christ's, so bowed my head

And followed where it led.

Anna E. Hamilton

Save us, O Lord, from all wrong and foolish choices, Give us grace to discern
The footsteps and convey to follow where Thou dost lead.

The Spirit of Quietness

47

We exhort you, brethren, that ye abound more and more, and that ye be ambitious to be quiet and to work with your hands. I Thes 11.10.11 begin.

(II.12)

We commend and exhort in the Lord Jesus Christ that with quietness they work. II Thes.

For these ^{said} ~~said~~ of Lord Jesus Christ, the Holy Son of God, in recovery and rest shall ye be saved, in quietness and confidence shall be your strength. Do. XXX.15.

My people shall abide in a peaceable habitation and in quiet resting places, and the work of righteousness shall be peace, and the effect of righteousness, quietness and confidence forever. Do. XXX.17.18.

One lesson, Nature, has we learn of thee,
One lesson which in every aim is shown,
One lesson of thy deities kept at one,
Though the loud world proclaim their equality -
Of toil unwearyed from transience!
Of labor that in lasting fruit outgrows
The noisy schemes, accomplish'd in repose,
Too great for haste, too high for rivalry!
For, while on earth a thousand discords ring,
Heaven's fitted spheres revolve with his toil.
Still do they sleepless ministries move on,
Their glorious tasks in silence perfecting;
Still working, blessing still our vain terrestrial,
Salutes that shade and fail when men no more
Matthew Arnold.

Just, O Lord, our forward heart. Speak thy word of calmness and of ^{rest} ~~peace~~.

Drop thy still dew of quietness
Take all our striving's cease,
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

J. E. Chittier

The Gift of the Spirit.

ROCKLEDGE

LAKEVILLE, CONNECTICUT

Apr. 14, 30

Jesus was the Holy Spirit of God in whom ye were sealed unto the day of redemption. ~~He was drawn out with some other is not, but he filled with the Spirit. Eph. 5. 18.~~
~~Ye approached and were crucified in heart and ears, ye do always receive the Holy Spirit.~~

~~Jesus factors in, to do ye. Acts 1. 5.~~

The Spirit of Truth, whom the world can not receive; for it beareth witness that Jesus is the Christ.

Whom ye know: ye know them for the spirit which is in you and shall be in you. John 14. 17.
Whom ye do possess? Whom ye have in the Spirit, as ye read perfectly in the flesh? Gal. 3. 3.

The flesh and the Spirit are contrary the one to the other. Gal. 5. 17.

Quench not the Spirit. I Thess. 5. 19.

The Spirit saith expressly that in later times some shall fall away from the faith. I Tim. 4. 1.
Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not Jesus is not of God: and this is the spirit of the antichrist whereby ye have heard that it cometh; and now it is in the world already. I John 4. 2, 3.

~~The blasphemy against the Spirit shall not be forgiven. Whosoever shall speak a word against the Son of Man it shall be forgiven him, but whosoever shall speak against the Holy Spirit it shall not be forgiven him, neither in this world nor in that which is to come. Matt. 12. 31, 32.~~

Know how disowned, reviled, oppressed,
Strange friend of human kind,
Sliding through weary years a rest
Within our heart to find.

Come, thou art bringing fire
And disarming sword;
Thou of all nations the deliverer,
Ere we wait thy cleansing word.

Struck by the lightning of thy glance,
Let old oppressions die;
Expose thy deathless countenance
Let fear and falsehood fly.

Thou art dark lips with golden day;
Conscience subdued, enthral;
Near to a knightly yield thy way
And love be all in all.

Ediza Scudder.

O Sacred Spirit, be patient with us. Hear and answer us. Amen

Our Only Life.

We must work the works of Him that sent me altho it is day: the night cometh when no man can work. John 9.4

Look therefore carefully how ye walk, not as senseless but as wise, redeeming the time because the days are evil. Eph. 5.15.4.

My intent is to do the will of Him that sent me here to accomplish His work. John 11.34
His disciple remembered that it was winter, zeal for thy house shall not use up. John 11.17

Be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord. 1 Cor. 15.58

'Tis not for men to tripe, life is brief
And sin is here.
Our eye is but the falling of a leaf
A dropping tear.
We have no time to sport away the hours
We must be earnest in a crowd like ours.

Not many heirs but only one hour
Ours, only one.
How earnest should that one life be:
That narrow span,
Day after day spent in blessed toil
Even after hours still bringing in new spoil.

PRAYERS

O Heavenly Father, the Father of all wisdom, understanding, and true strength, we beseech Thee, look mercifully upon us, and send Thy Holy Spirit into our hearts; that when we must join to fight in the field for the glory of Thy Holy Name, then, being strengthened with the glory of Thy right hand, we may manfully stand in the confession of Thy faith, and of Thy truth, and continue in the same unto the end of our life, through our Lord Jesus Christ. Amen
—Nicholas Ridley.

God, the Husbandman.

13

ROCKLEDGE
LAKEVILLE, CONNECTICUT

My Father is the Husbandman John XIV. 1.
For as God's Husbandry I Cor. III. 9.
You shall be ploughed as a field. Jer. XXVI. 14

As a ploughed field
Lays desolate and bare
So winter storms and chilly, frosty air;
For only they would delay for a while
That richer than the harvest grain may sward:
So is the heart whose sod,
Tender and green
Soth deeply born
Upturned by God
Its growing blades laid low;-
Yet only they broken thus by grief's ploughshare,
That in its furrows God might sow
The seed of rightness which shall increase
Till it yield the harvest of eternal peace.
Carr S. Hamilton.

Least likely and most unfeeling God, our Father, we do not ask to escape
from the discipline of thy husbandry, from the plowing of the soil of our hearts
for the bearing of the seed of the Kingdom, from the harrow of thy wise and loving
love. We ask only for patience, and submission and endurance, for confidence
in thee and in thy way with us, and a sure trust in the issue of our discipline
in the fulness of thy harvest.

O God I have put my trust, I will not be afraid. Ps. LVI. 4

He led them safely so that they feared not. Ps. LXXXIII. 5

Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee, Ps. XXXIV. 8.

Peace I leave with you, My peace I give unto you. John X. 27.

Peace, the calm that fills my breast
Is often less than Thine can give;
Thine peace reviveth, thine joy & rest
How but Thy loved ones can receive

My weary soul has found a charm
That turns to blessedness my woe;
Whom the shelter of Thine arm
I rest secure from storm and foe.

O Christ, through changed years my guide,
My Comforter in sorrow's night,
My friend, when friends are dead, abide
My Lord, my Counsellor, my Light.

My time, my power, I give to Thee
My inmost soul Thine Thine to save,

I wait for Thy eternity
I wait in peace, in faith, in love.

Thine Heaven worth.

O Lord God, in whom we live and move and have our being, open our eyes that we may behold Thy wondrous presence round about us. Draw our hearts to Thee with the power of Thy love. Teach us to be anxious for nothing, and when we have done what Thou hast given us to do, help us, O God, our Saviour, to leave the result to Thy wisdom. Take from us all doubt and uncertainty, lift our thoughts up to Thee in heaven, and make us to know that all things are possible to us through Thy Son, our Redeemer. Amen.

Bertha Constable

The Good Shepherd's Goodness

ROCKLEDGE
LAKEVILLE, CONNECTICUT

The Lord is my shepherd. He makes me to lie down in green pastures. He leadeth me beside still waters. Psa. XXIII. 1, 2

He will feed his flock like a shepherd. He will gather the lambs in his arms, and carry them in his bosom and will gently lead those that have their young. Psa. XXIII. 11.

I am the Good Shepherd and I know mine own and mine own know me. John X, 14

~~My people shall be satisfied with my goodness, saith Jehovah. Psa. XXXI. 14~~

~~In faith the spirit is goodness. Gal. 5. 22~~

Surely goodness and loving-kindness shall follow me all the days of my life. Psa. XXIII. 6.

Life with you lambs, like day, is just begun,
Yet nature seems to them a heavenly guide,
Does joy approach, they meet the coming tide;
And suddenness avoid, as now they strew
Pale twilight's lingering shadow - and in the dawn
Couch near their dams, with great satisfied;
Or gambol, each with his shadow at his side,
Varying its shape whenever he may roam,
As they from turf yet brown and sloughy dew
All turn, and count the shining and the green,
Where herbs look up, and flowering flowers are seen;
Ally of God's goodness cannot we be true
And so, this gifts and for ourselves between,
Lead to the last or pleasures ever new?

Goodness earth.

O LORD, I have a busy world around me. Eye, ear and thought will be needed for my work done in the midst of that world. Now, ere I enter upon it I would commit eye, ear, thought and wish to Thee.

Do thou bless them and keep their work thine. That as through thy nat-

ural laws my heart beats and my blood flows without any thought for them so my spiritual life may hold on its course at those times when my mind cannot consciously turn to Thee to commit each particular thought to Thy service.

Hear my prayer for my dear Redeemer's sake. Amen.

Thomas Arnold.

Behold I stand at the door and knock, if any man hear my voice and open the door,
 I will come in to him, and will sup with him and he with me. Rev. III 20
~~And they come to him saying, Abide with us, for it is toward evening and the day
 is far spent. And she would to abide with them. Luke XXIV, 29~~
~~Abide in us and I in you, if ye abide in us and my words abide in you, eat what
 I send ye and it shall be done unto you. John XV. 4. 7.~~
 If a man love us, he will keep my words, and my Father will love him, and we will
 come unto him, and make our abode with him. John XIV, 23.
 The Spirit of Truth abideth with you and shall be in you. John XV. 17.

Cebral happy, secret fountain
 Fair shade or mountain
 Whose verdurous'd origin glory
 Boasts it this day, though not in story,
 Was then thy dwelling? did some cloud,
 Dix's to a tent, descent and shroud
 My distress'd Lord? or did a star
 Beckon'd by thee, though high and far,
 In sparkling smokes haste gladly down
 To lodge high and to increase her own?
 My dear, dear God, I do not know
 What lodg'd the throne, nor where, nor how;
 But I am sure thou dost now come
 GPS to a narrow, lowly room
 Where thou too hast but the best part:
 My God, I know my sinful heart,
 Henry Vaughan

O God, I crave Thy blessing upon
 this day. Let me rejoice in Thy wor-
 ship and find gladness in the singing
 of Thy praises. ~~Enable me to step
 aside for a little while from the busy
 life of common days and take thought
 about its meaning and its end.~~ May
 Jesus Christ be today the companion
 of my thoughts, so that His divine
 manhood may more and more take
 root within my soul. May He be in
 me and I in Him, even as Thou wert
 in Him and through Him mayest be
 in me and I at rest in Thee. Amen.
 John Baillie

The Unity of the Spirit

For deligence to keep the unity of the Spirit in the bond of peace. Eph. IV. 3
 Just as all obtain unity the unity of the faith, and of the knowledge of the Son of God. Eph. IV. 13
~~Beloved have you and have pleasant ideas for brethren to dwell together in unity. Rom. XIII. 5~~
 There is one body and one Spirit even so ye also are called in one hope by your calling; one
 Lord, one faith, one baptism, one God and Father of all. Eph. IV. 4.5
~~They shall become one flock, one shepherd. John X. 16.~~
 And the multitude of them that believed were of one heart and one soul. Acts IV. 32
 For words of one many nation of men. Acts XVI. 26
~~There is one Father, of whom are all things, and one Lord Jesus Christ,~~
~~through whom are all things, and one through whom I live. I Cor. VIII. 6.~~
 For as the body is one and hath many members and all the members of the body, being many
 are one body, so also is Christ. For in one Spirit we are all baptized into one body. I Cor. XII. 13
~~There is one Lord Jesus Christ. Gal III. 20~~
 Stand fast in one Spirit. Rom. 8. 27
~~But that they should be separated and they that are separated are also of one. Heb. II. 11~~
 There shall be no schism in the body. For as the body of Christ. I Cor. XII. 25, 27
 I pray that they all may be one; even as thou Father art in thee, and I in thee, that
 they also may be in us; that the world may believe that thou didst send me. John XVII. 21
 By this shall men know that ye are my disciples, if ye have love one to another. John XIII. 35

The Church's one foundation
 Is Jesus Christ, her Lord;
 She in His name creation
 By water and the word,
 From heaven He came and sought her
 To be His holy bride
 With His own blood He bought her
 And for her life He died.

Elect from every nation
 Yet one denials to earth,
 Her charter of salvation
 One Lord, one faith, one baptism;
 One body home the blessing
 Partakes one holy food,
 And to one hope she presses
 With every grace endued.

S. J. Stone

Almighty God! Who hast built thy Church upon the foundation of the apostles and prophets,
 Jesus Christ Himself being the chief Corner Stone; Grant that by the operation of Thy Holy Spirit,
 and the bond of peace all Christians may be so joined together in the unity of the Spirit, and the
 bond of peace, that they may be an holy temple acceptable unto Thee

Petitioner

The Fruit of the Spirit

ROCKLEDGE
LAKEVILLE, CONNECTICUT

The fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self control. Gal. 5.22.

Love. The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. Rom. 5.5

Joy. Ye received the word with joy & the Holy Spirit I thank I, 6

Peace. Keep the unity of the Spirit in the bond of peace. Eph. 4.3

Long suffering. Strangement with all power, according to the might of His glory. ends at fruitness and long suffering with joy. Col. 3.11

Kindness Put on therefore, as Gods elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long suffering. Col. 3.12

Goodness. The fruit of the light is in all goodness and rightness and trust. Eph. 5.9

Faithfulness. It is required as stewards that a man be found faithful. I Cor. 4.2

Meekness. I beseech you by the meekness and gentleness of Christ. II Cor. 10.1

Self control. In your knowledge supply self control. II Peter 1.6.

Gracious Spirit, Holy Ghost,
I sought by thee, we covet most
By thy gifts at Pentecost,
Holy, heavenly love.

Love is kind, and suffers long,
Love is meek, and thinks no wrong,
Love than death itself more strong,
Therefore give us love.

~~Now the overshadowing
Of thy God and Father wing
Shed on us like to the living,
Holy, heavenly love.~~

~~Prophecy arise fade away
Dwelling in the light of day
Love will soon outlast us
Therefore give us love.~~

Faith and hope and love we see,
Joining hand in hand agree;
But the greatest of the three
And the best is love.

Christopher Wordsworth.

Let me not seek out of thee what I can only find in thee, peace and rest which abide only in thy abiding joy. Lift up my soul above the weary rows of harassing thoughts to thy eternal Presence. Lift up my soul to the pure, bright, clear, serene radiant atmosphere of thy Presence, that thus I may breathe freely, have repose in thy love.

The Breath of God.

ROCKLEDGE
LAKEVILLE, CONNECTICUT

~~The foundations of the world were laid bare, by the rebuke of Jehovah, as the blast of the breath of his angels. II Sam. xx. 16.~~

The Spirit of God hath made me and the breath of the Almighty ^{gives} me life Job xxxiii. 4
The breath came into them and they lived. Ezek. xxxviii. 10

~~The breath of God is the breath of life. Gen. ii. 7~~

Jesus thought said unto them again, Peace be unto you: as the Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit. John xx. 21, 22

Breathe on me, Breath of God,
Fill me with life anew,
That I may love about Thee lost here
And do what Thou wouldst do

Breathe on me, Breath of God,
Until my heart is free,
And with Thee I am one will
Do as or to endure.

Breathe on me, Breath of God,
~~Until my heart is free,~~
Blend all my soul with Thine,
Till this earthly part of me
Goes with Thy fire divine.

Breathe on me, Breath of God,
So shall I never die
And live with Thee the perfect life
Of Thine eternity.

Edwin Hatch.

O Thou in whose light we see light, and by whose breath we live, do enlighten and lead us, and so live within us, that being delivered from the darkness ^{and deadness} of our hearts, we may become the willing servants of Thy love and goodness and so fulfill Thy holy charge and trust. Yea, we, we beseech Thee, ^{reverse} all our dispositions, save us from the follies we deem wise, search and ^{reverse} us in thought and deed this day and always. Breathe on me, Lord Jesus Christ, and say to us, Receive ye the Holy Spirit.

Every idle word that men shall speak, they shall give account thereof in the day of judgment. Matt. X. 11, 36.

Whoso shall cause one of these little ones that believe on Us to stumble, it is profitable for him that a great millstone should be hanged about his neck and that he should be sunk in the depths of the sea. Matt. X. 40, 6.

Bringing every thought into obedience to the Captivity of Christ. II Cor. X. 5

Take heed to your spirit. Gal. II. 16.

I pray that you have may abound yet more and more in knowledge and all discernment. Phil. I. 9

When I have spoken any word
A friend's fault to reprove

I feel that somewhere in the world
A bird falls water

When I on children's mist have turned
Tears upon their eyes,

I feel that somewhere in the sun,
A flower dies.

When I have done a thoughtless thing
That leaves my heart in doubt,

I feel that somewhere in the sky
A star goes out.

Elizabeth L. Wainwright.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which they that have Christ come to visit us in great humility; that in the last day, when He shall come again in His glorious majesty to judge the quick and dead, we may rise to the life immortal; through His holy merits and reign with Him and the Holy Spirit, now and ever.

Book of Common Prayer

ROCKLEDGE
LAKEVILLE, CONNECTICUT

had every one that said unto him, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in Heaven. Matt. VII 21

~~If a brother or sister be troubled and in lack of daily food, and one of you say unto them, Go in peace, be ye comforted and filled, and yet ye give them not the things needful to the body, what doth it profit? Even so faith if it have not works is dead in itself. James I, 16-18.~~

~~By my works will I show thee my faith. James II, 15-18.~~
As much as ye did it unto one of these least ye did it unto me. Matt XXV, 40

"The other day a young girl of sixteen lay dying in one of our great English hospitals. She had been an able child and masterless, one of those countless elder children, with, in the hearts of London's poor spend their good hours bearing the burdens of a home and mothering the younger children. She had been lately laid to death and was dying of consumption. A lady visitor of the 'Sanco girls' society, came to see her and questioned her of her spiritual antecedents, - had she been confirmed? Had she gone to church? Had she been to Sunday-school? Was she a member of the Girls' Training Society? So all of which she answered a rather weary 'No'. The lady visitor took a serious view of the situation: 'What will you do when you die', and she asked, 'and how to help God then?' and the child just took and took rather than transparent hands, stained with work, and laid them on the crosses and said, 'I shall show Him my hands'." "O really, 'The Church Victorious'"

Like as a father loveth his children, O gracious Lord God, we thank Thee that Thou dost pity us, and that in Thy pity there is no weary father, even the dearest, ever knew. Ye give us for the deeds of thoughtful love we should have done and failed to do that we have been heard and heeded when we should have been considered and pitied. In shame and penitence we come again to Thee, O Father, in our hands we bring. Give simply bring to the Cross Thy dear Son, our Saviour.

RFD

The hand of our God was good upon us. Ezra VII. 31
And I told them of the hand of my God which was good upon me. Neh. II. 18
How sweet by thy right hand them that take refuge in thee. Ps. XLV. 7
Thy hand shall lead us and thy right hand shall hold us. Ps. CXXXIX. 10
O Jehovah, I have stretched forth my hands unto thee. Ps. LXXXVIII. 9
Though he fall he shall not be utterly cast down, for Jehovah apprehendeth him with his hand.
Ps. XXXVIII. 24

Yester, hold thou my hands; the way is steep,
I cannot see the path my feet must keep;
I cannot take so dark the tangled way,
Whence needs to stop. Oh, stay;
Go slow; take both my hands in thine;
Woe thy way mine.
Lead on, I may not stray;
I must move on, but oh! the way
I must be back and go
Step forward in the dark, do kindly

If I shall reach the goal at all —
I shall fall
Take thou my hands;
Job's it. Then knowest best
How I should go and as to rest:
I cannot, cannot see,
Lead on I hold my hands to thee
I am no guide but thine
Woe thy way mine.
George Kneale.

Our boundless pray, then O Father in heaven, to hold fast our hand in thy hand, to
guide us through the darkness of his world, to guard us from its perils, to hold us up
and strengthen us when we grow weary in our wretched way, and to lead us by
thy chosen path, through time and through death, to our eternal home in thy
heavenly kingdom: which we ask in the name of Jesus Christ, our Lord.
Mary W. Silston. Albert.

The Spirit of Holiness

ROCKLEDGE
LAKEVILLE, CONNECTICUT

Who was declared to be the Son of God with power, according to the Spirit of Holiness, by His Resurrection from the dead. Rom. I, 4.

It is created with the Holy Spirit of promise. Eph. I, 13

~~Your body is the temple of the Holy Spirit. I Cor. VI, 19~~

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth

The temple of God, which God dwelleth in, will God destroy him; for the temple of God is holy, which God dwelleth in. I Cor. III, 17

~~It is sanctified by the Spirit of God. I Cor. VI, 11~~

~~In sanctification of the Spirit. I Peter II, 15~~

of us live in the Spirit, let us walk in the Spirit. Gal. V, 25

So that is joined to the Lord is one Spirit. I Cor. VI, 17

If ye bear fruit after the flesh, ye must die: but if ye bear fruit by the Spirit ye shall not die. Rom. VIII, 13

Ye shall live. Rom. VIII, 13

to beareth you therefore, brethren, by the mercies of God to present your bodies, a living sacrifice,

which is your spiritual service. Rom. XII, 1.

body, acceptable unto God which is your spiritual service. Rom. XII, 1. I Peter II, 15

~~Holy men as the Spirit call you in body, be ye obedient also body in all manner of living. I Peter II, 15~~

~~Holiness becometh by holiness, O Jehovah, for evermore. Ps. XCIII, 5~~

Holy Ghost, with light divine,
Shine upon this heart of mine;
Chase the shade of night away
Turn my darkness into day.

Holy Ghost, with power divine,
Cleanse this guilty heart of mine;
Long has sin without control,
Held dominion o'er my soul.

Holy Ghost, with joy divine,
Cheer this saddened heart of mine;
Bid my weary cross depart,
And my wounded, bleeding heart.

Holy Spirit, all divine,
Dwell within this heart of mine,
Cast down every idol throne;
Rise supreme and reign alone.

Andrew Reid.

O Spirit of holiness, make us pure and keep us clean.

And I saw the Holy City, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and He shall be their God; and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more. Rev. XXI, 2-4.

According to this promise, we look for new heavens and a new earth wherein dwelleth righteousness... What manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God. II Peter II, 12, 11, 12.

Holy City, seen of Peter,
 When Christ the Lamb doth reign
 A nation whose fears - Sighs - Griefs shall cease
 No night, nor weep, nor pain,
 And when the tears are wiped from eyes
 That shall not weep again!

Give us, O God, the strength to build
 The City that hath stood
 So long a dream, whose laws are love,
 Whose ways are brotherhood,
 And when the sun that shineth is
 God's grace for human good.

Stark laws from men whose hearts are held
 More dear of than merchandise -
 Men wean struggling sore for bread,
 Men kill children's cries -
 These sables to robbing human plaint
 That bids thy walls arise.

Already in the mind of God
 That City riseth fair -
 So, how its splendor challenges
 The souls that greatly dare -
 For bids us seize the whole of life
 And build its glory there.

W. Russell Bowie

Lois of judgment and mercy, grant us, we pray Thee, a vision of cities fair as they might be, cities of brotherhood and justice, untrentured by war, where children sleep secure and people go to their daily task gladly and unafraid. Help us to build and rebuild that all cities shall be cities of God in beauty and righteousness.

W. Karschbamer. Alband.

The Spirit

Of God. As many as are led by the Spirit of God, these are the sons of God. Rom. VIII. 14
 of Christ, ~~of any man because the Spirit of Christ is in every man. Rom. VIII. 9.~~
 of God's Son. Because ye are sons, God sent forth the Spirit of His Son into our hearts crying,
 Abba Father. Gal. IV. 6.

of adoption. Ye received the Spirit of adoption, whereby we cry, Abba Father. The Spirit himself
~~beareth witness with our spirit that we are the children of God. Rom. VIII. 15, 16~~

of life. The law of the Spirit of life in Christ Jesus made us free from the law of sin and death. of the
 Spirit of Christ that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus
 from the dead, shall give life also to your mortal bodies through His Spirit that dwelleth in you. Rom. VIII. 2
 of truth. I will pray the Father and He shall give you the Spirit of truth... the Spirit of truth

shall guide you into all the truth. John XIV. 17; XVI. 13.

of prophecy. The testimony of Jesus is the Spirit of prophecy. Rev. XIX. 10

of promise. Ye were sealed with the Holy Spirit of promise. Eph. I. 13

of intercession. The Spirit maketh intercession for the saints. Rom. VIII. 26
 of power. God gave us not a spirit of fearfulness, but of power and love and discipline.

1 Tim. II. 7

of holiness. Jesus Christ was declared to be the Son of God with power, according to
 the Spirit of holiness by the resurrection from the dead. Rom. I. 4

Spirit blast, who art adored
 with the Father and the Word,
 One eternal God and Lord;
 Hear us, Holy Spirit

Come to strengthen all the weak
 Give thy courage to the meek,
 Break our faltering tongues to speak
 Hear us, Holy Spirit.

Holy Spirit, hear us. Amen

Come to aid the souls that yearn
 Words of truth divine to learn,
 And with deeper love to burn;
 Hear us, Holy Spirit.

Holy, loving as thou art,
 Come and live within our heart;
 Remember from us depart;
 Hear us, Holy Spirit.

Love Stronger than Death

ROCKLEDGE
LAKEVILLE, CONNECTICUT

For love is stronger than death, a very flame of Jehovah. Many waters cannot
quench love, neither can floods drown it. Song of Solomon, VII, 6, 7

Herein was the love of God manifested in us, that God hath sent His only begotten Son
into the world that we might live through Him. Herein is love, that we love God
but that He loved us and sent His Son to be the propitiation for our sins. I John IV, 9, 10.

Christ also loved us and gave Himself up for us. Eph. V, 2.

Having loved His own which were in the world He loved them unto the uttermost. John XIV, 1

Christ through the eternal spirit offered Himself without blemish unto God. Heb. IX, 14

God commendeth His own love toward us, in that, while we were yet sinners Christ
died for us, Rom. V, 8

Love, when thou didst Thyself understand
Laying by Thy robes of glory,
To make us more than angels be less
And becamest a woful day.

To put on clouds instead of light
And clothe the morning star with dust,
Was a transgression of such height,
As, but in Thee, was never express'd.

~~Brave heaven and earth, that thou couldst have
A God enclosed within your cell
Your Maker pent up in a grave,
Life lock'd in death, dear in a shell!~~

O, my dear Lord, what couldst thou do
In this impious rebellious day
But make thee thus resolve to die
For those who kill thee every day?

O what strange wonders couldst thou work
To slight Thy precious blood and breath?
Sure it was love, my Lord, for love
Is only stronger than death.

Henry Vaughan.

merciful and most loving God, by whose will and bountiful gift Jesus Christ our
Lord humbled Himself that He might exact mankind; and became flesh that He
might reveal in us the divine image; grant unto us the inheritance of the world, per-
fect in us Thy likeness, and bring us at last to rejoice in beholding Thy beauty, and
with all Thy saints, to glorify Thy grace, who hast given Thine only begotten Son to
be the Saviour of the world. Gallican.

Christ Came to Us.

It is God that said, Light shall shine out of darkness. Who shined in our hearts to
bring the light of the knowledge of the glory of God in the face of Jesus Christ. II Cor. IV. 6

When the fulness of the time came God sent forth His Son, Gal. IV. 4

The Son of Man came to seek and to save that which was lost Luke XIX. 10.

~~What man of you, having a hundred sheep, and having lost one of them, doth not
leave the ninety and nine in the wilderness and go after that which is lost, until he
find it? Luke X. 4~~

When love of His call'd Him to see
Of our'd wretchedness His company,
He left His Father's Court and came
Slightly as a Lambent Flame,
Laying upon the Hills, to be
The Humble King of Jew and hee.
Nor can the cares of this whole Crown
(When one from High sends for Him down)
Detain Him, but He leaves behind
The late wraps of the kingly kind.
Spurns the tawny dross of sin and Pleas
And bristles through all ten Hellens to our embrace

Richard Crashaw.

Almighty God, give us grace that we may cast away the works of darkness, and
feel upon us the corner of light, now in the time of this wretched life, in which Thy Son
Jesus Christ came to visit us in great humility; that in the last day, when He
shall come again in His glorious majesty to judge both the quick and the dead, we
may rise to the life immortal, through His life and righteousness with Him and the
Holy Ghost, now and ever,

Common Prayer

The Sermons of the Past

11

ROCKLEDGE
LAKEVILLE, CONNECTICUT

Remember the days of old, consider the years of many generations. Ask thy father and he will show thee, thine elders and they will tell thee. Deut. XXXII, 7.

~~Remember the former things of old, for I am God and there is none else. I am God and there is none like me, declaring the end from the beginning, and from ancient times things that are not yet done. Is. XLVI, 9, 10.~~

Thou shalt justify, stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein and ye shall find rest for your souls. Jer. VI, 16.

Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it. Jer. XXX, 21

The Master stood upon the Mount and taught
He saw a fire in his disciples' eyes:
"No old laws," they said, "is wholly come to naught.
Behold the new world rise!"

"Gross it," the Lord then said, "with scorn ye saw
The old law obscured by Scribes and Pharisees?
I say unto you, see ye keep that law
More faithfully than these!"

"Too hastily yeeds for old things worlds, alas,
Think not that I to amend the law have willed:
As yet, no little from the law shall pass
Till all have been fulfilled."

~~So Christ said eighteen hundred years ago,
and what then shall be said to those today,
Who cry aloud to lay the old world low
To clear the new world's way?~~

~~"Religious fervors! Order misapplied!
Hence, hence," they cry, "ye do but keep man's will!
But keep him safe, unharmed, free-occupied,
And leave the active mind."~~

Oh, from the old world let soul our answer give!
"Scorn ye this world, their tears, their inward cares."
I say unto you, see that your souls live
A deeper life than theirs."

Wattles Arnold.

Almighty and everliving God, we give unto thee most high praise and hearty thanks,
for the wonderful grace and virtue declared in all thy saints, who have been the choice
vessels of thy grace, and the lights of the world in their several generations, most
kindly beseeching thee to give us grace to follow the example of their steadfastness in
thy faith and obedience to thy holy commandments.

Common Prayer

^{Gifts}
The ~~Gifts~~ of the Spirit

ROCKLEDGE
LAKEVILLE, CONNECTICUT

- It shall become power when the Holy Spirit is come upon you. Acts 1.8
- The Holy Spirit shall teach you about ye ought to say. Luke 11.12
- Working in the company of the Holy Spirit Acts 12.31
- His disciples were filled with joy and with the Holy Spirit. Acts 13.52
- I beseech you by the love of the Spirit. Rom. 12.30
- ~~The fruit of the Spirit are love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control. Gal. 5.22~~

Holy Spirit, Truth divine
Down upon this soul of mine
Goad & God, and inward light
Awake my spirit, clear my sight.

Holy Spirit, Love divine
Goad within this heart of mine
Keep the wrongs which I desire
Punish self in thy pure fire.

Holy Spirit, Peace divine
Still this restless heart of mine
Open to calm this tossing sea
Strong in thy tranquillity.

Holy Spirit, Power divine
Take and leave this heart of mine
By this way I strongly live,
Bravely bear, and nobly strive.

^{Right}
Holy Spirit, ~~Power~~ Grace divine
~~Keep~~ Keep within this conscience mine
Be my law and I shall be
Nobly bound, forever free.

Samuel Longfellow.

O Spirit of God who dost command to dwell in us and the words coming out of our mouths
thy temples, come and dwell in us, dwelling out all that is unclean and reproaching in
us the mind and character of our Lord. Thou art the Holy Spirit. Thou art that is unbody,
O Spirit of Christ, deliver us. Thou art the Spirit of power. Make us strong. Take us as we
are and by thy transforming grace make us what we ought to be.

R.W.D.

And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven, and it abode upon him. John I. 32

~~Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit he cannot enter into the Kingdom of God: that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. John III. 5, 6.~~

~~The whom God hath sent to testify to the words of God; for the Spirit doth testify by inward witness. John II. 24.~~

God is a Spirit and they that worship him must worship in Spirit and truth. John IV. 24
He that believeth on Me, as the Scribes and Pharisees said, from within him shall flow rivers of living water. But this speaketh He of the Spirit whom they that believe on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified. John IV. 38, 39.

The Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I have said unto you. John XIV. 26

~~The Father shall give you another Comforter, that He may be with you forever, even the Spirit of truth; whom the world cannot receive; for it becometh them not, neither knoweth them; ye know Him; for He abideth with you and shall be in you. John XIV. 16, 17.~~

The Spirit of truth, which proceedeth from the Father, He shall bear witness of Me. John XIV. 26
When He, the Spirit of truth, is come, He shall guide you into all the truth; for He shall not speak from Himself; but whatsoever He shall hear, these shall He speak; and He shall declare unto you the things that are to come. He shall glorify Me; for He shall take of Mine and declare it unto you. John XIV. 13, 14.

~~The Comforter, who is sent to testify of Me and of My Father, and of My judgment.~~

~~John XIV. 26~~

Jesus therefore said to them again, Peace be unto you, as the Father hath sent me, even so send I you. And when He had said these, He breathed on them, and saith unto them, Receive ye the Holy Spirit. John XX. 21, 22

Spirit of God, descend upon my heart;
Cleanse it from earth, through all its passions wrong;
Strengthen my weakness, mightily as thou art
And make me love thee as I ought to love

Frederic Cook

Jesus was led by the Spirit. Matt. 11.1.
 And Simon came by the Spirit into the temple. Luke 11.27 & had been ~~sent~~ ^{sent} ~~by the Holy Spirit~~
 Gabriel inspired by the Spirit that men should be a good family. Acts 13.28
 God hath revealed them unto us by His Spirit. I Cor. 12.10
 So we are guided by the Spirit the words of wisdom I Cor 12.8
~~By the Spirit he ^{is} led by the Spirit. Gal 5.18~~
 We have access by the Spirit unto the Father. Eph 2.18
~~Strongly ^{is} sent ^{is} might by His Spirit. Eph. 1.17.~~
~~And to death in the flesh, but made alive~~
~~through the Spirit, that the righteousness of God should be manifest in us by the Spirit. I John 3.6~~
 All things of God have been made manifest in our hearts by the Holy Spirit.
 These things which have been made manifest by the Holy Spirit. I Peter 1.1
 Sanctified by the Holy Spirit. Rom. 8.13.
 As we live by the Spirit let us also walk. Gal 5.25
 As many as are led by the Spirit of God, they are the sons of God. Rom. 8.14. Gal 4.18
 Which promised to God unto you by the Holy Spirit I Peter 1.12

Gracious Spirit, dwell with me;
 I myself would gracious be,
 And with words that help and heal
 Would thy life in mine reveal,
 And ~~in actions good~~ and speak
 Of thy love and thy gracious speak.

Trustful Spirit, dwell with me;
 I myself would trustful be;
 And with wisdom kind and clear
 Let thy life in mine appear,
 And ~~with actions heavenly~~
 Speak thy love's sincerity.

Highly Spirit, dwell with me;
 I myself would mighty be,
 Mighty so as to prevail
 When unaided man must fail;
 Ever by a mighty hope
 Pursuing on and bearing up.

Holy Spirit, dwell with me;
 I myself would holy be;
 Separate from sin I would
 Choose and cherish all things good;
 And whatever I can be,
 Pure to Him like you and true.

J. J. Lynch

Take not thy Holy Spirit from me. Postest enim esse the key of thy salvation; and
 upheld me with a willing spirit. Then will I teach transgressors thy ways and sinners
 that he consenteth unto thee.
 David.

the
holy
Spirit

ROCKLEDGE
LAKEVILLE, CONNECTICUT

God is a Spirit and they that worship him must worship in Spirit and truth. John IV, 24
~~I go down in the Spirit into the earth~~

In an ear in the flesh but in the Spirit. Rom. VIII, 9
~~How can I dwell in the Spirit when I dwell in the flesh? 1 Cor. III, 3~~

John V, 14
Rom XII, 1

Having begun in the Spirit, as ye now perfected in the flesh. Gal. III, 3
Praying always with all prayer in the Spirit Eph. VI, 18

Working together in the Spirit. Rom. VIII, 2
Love in the Spirit. Gal. V, 22
Justified in the Spirit. 1 Tim. III, 16
In the Holy Spirit in love perfected II Cor. V, 6

1 Cor. I, 3
1 Cor. I, 8

Love according to God in the Spirit. 1 Peter IV, 6
I was in the Spirit on the Lord's Day. John Rev. I, 10.
In one Spirit we are all baptized into one body. 1 Cor. XII, 13
The kingdom of God is joy in the Holy Spirit. Rom. XV, 17
~~We are now saved from the dead in the Holy Spirit. 1 Cor. XII, 3~~

Come down, O Love Divine,
Seek thou their soul of mine,
And visit it with thine own sacred glory;
O Carpenter, draw near,
Within my heart appear
And kindle it, thy holy flame bestowing.

Oh let it freely burn
Till earthly passions turn
So dust and ashes in its heat consuming;
And let thy glorious light
Shine down on my sight,
And clothe me round, the while my faith illumines.

~~Let holy charity,
Which outward striving see,
And loneliness become mine never ceasing
True loneliness of heart,
Which takes the humbled part,
And denits our shortcomings except our loving.~~

God do the yearning strings,
With which the soul unto love,
Shall far surpass the power of human talking;
For none can guess its grace,
Till he becomes the place
Wherein the Holy Spirit makes His dwelling.

Bianco da Siena.

As by thy grace, O Father, thy Spirit is ready to dwell in us, so grant us grace
That we may dwell in Him, that He in us and we in Him may dwell together.

Some Ways of the Holy Spirit

The Holy Spirit also teach you in that way how what you ought to say Luke X. 12

~~It is not you that speak but the Holy Spirit. Mark X. 11~~

~~The Holy Spirit was not yet given because Jesus was not yet glorified John VII. 39~~

The Holy Spirit said, Separate the Samaritans and Jews for the work assignments I have called them, Acts X. 2

~~They went forth by the Holy Spirit sent down to Galilee. Acts X. 4~~

It seemed good to the Holy Spirit and to us to lay on you no greater burden than these necessary

things. Acts X. 4, 28

~~It seems good to the Holy Spirit to speak to you in this way. Acts X. 4~~

John had sent you elsewhere and to see the flock in which the Holy Spirit had made you overseers. Acts X. 28

The love of God hath been shed abroad in our hearts through the Holy Spirit. Gal. V. 5

Which things are effected, not in words which man's wisdom teacheth but which the Spirit

teacheth. I Cor. II. 13

~~Ye are living in the temple of the Holy Spirit. I Cor. III. 16~~

Our joyful come unto you in the Holy Spirit. I Thess. I. 5

~~The Holy Spirit also beareth witness to us. Gal. V. 18~~

The Spirit also helpeth our infirmity: for we know not how to pray as we ought but the Spirit himself

maketh intercession for us... He maketh intercession for the saints according to the will of God. Rom. VIII. 26, 27

He speaks himself beareth witness with our spirit that we are children of God. Rom. VIII. 16.

Come, O Creator Spirit, come,
and make within our hearts thy home;
So as thy grace celestial give
unto thy breathing voice and love.

O Paraclete, that name is thine,
Of God most high the gift divine;
In order of love, the fire of love,
Our souls' anointing beam above.

The dove appears in heaven's dew,
The sign of God's almighty power;
The Father's promise, making rich
With living truth our earthly speech.

Our senses with thy light inflame,
Our hearts to heavenly love reclaim;
Our bodies' frail infirmity
With strength perpetual fortify.

Our mortal foe often repeat
Grant us beneficence in places to desert;
and so to us with thee for guide,
No ill shall come, no harm betide.

May we by thee the Father know,
and know the Son, and thee discern,
Who art of both; and thee adore
In perfect faith forevermore.

Before the 10th Century.

Come, Holy Spirit, come and have all thy ways in us and with us.

The Spirit of God

ROCKLEDGE
LAKEVILLE, CONNECTICUT

~~The Spirit of God came on Balaam, Num XXIV. 2; on Saul, I Sam X. 10, or the messenger of
Saul, I Sam XIX. 20; upon Agur, Uchron. XV. 1.~~

The Spirit of God hath made me and the breath of the Almighty quickens me. Job XXXIII. 4

The Spirit lifted me up and brought me in the vision by the Spirit of God into Chaldea. Ezek. XI. 24

And Jesus saw the Spirit of God descending as a dove and coming upon Him. Matt. III. 16.

~~And by the Spirit of God cast out demons, there is the kingdom of God come upon you. Matt. XII. 28~~

~~Ye are not in the flesh but in the Spirit if ye be that the Spirit of God dwelleth in you. Rom. VIII. 9~~

~~As many as are led by the Spirit of God, they are the sons of God. Rom. VIII. 14~~

Ye things of God now knoweth save the Spirit of God. I Cor. II. 11

The natural man receiveth not the things of the Spirit of God. I Cor. II. 14

Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you. I Cor. III. 16

Ye were crucified, but ye were sanctified, but ye were justified in the name of the Lord Jesus

Christ and in the Spirit of God. I Cor. VI. 11

As men speaking by the Spirit of God say, Jesus is another. I Cor. X. 3

Ye are an habitation of Christ rather than the Spirit of the living God. II Cor. III. 3

~~Jesus was the Holy Spirit of God. Eph. IV. 30~~

~~The Spirit of God dwelleth in you. I Peter IV. 14~~

~~Already know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in
the flesh is of God and every spirit that confesseth not Jesus is not of God. I John IV. 3. ^{anathema} Whoso~~

Creator Spirit, by whose aid
The world's foundations first were laid,
Come visit every pious mind;
Come from thy joys on human kind;
Now sin and sorrow set us free,
And make thy temples worthy thee.

O Source of uncreated light
The Father's promised Paraclete,
Thine holy ^{spirit} ~~ghost~~, thine holy fire,
Our hearts with heavenly love inspire;
Come and thy sacred unction bring
To sanctify us while we sing.

Amen

~~Plentiful of grace, descend from high,
Rich in thy dewy and heavenly;
Make us eternal truths receive,
And practice all that we believe;
Give us thy help that we may see
The Father and the Son by thee.~~

~~Innumeral honor, endless fame,
Attend the Almighty Father's name;
The Son be glorified,
Who for lost man's redemption died;
And equal adoration be
Eternal Paraclete to thee.~~

John Dryden

Under the Spirit

Paul filled with the Spirit. Eph. V. 18. Gal. 5. 25

~~John also he filled with the Holy Spirit Luke 1. 15~~

~~Elizabeth was filled with the Holy Spirit Luke 1. 41~~

~~Zacharias was filled with the Holy Spirit Luke 1. 67~~

~~They were all filled with the Holy Spirit Acts 2. 4. 17. 31. 18. 17, 52.~~

~~Peter was filled with the Holy Spirit Acts 4. 8. 13. 14. 9.~~

God anointed Jesus with the Holy Spirit Acts 10. 38

Which preaches the Gospel unto you by the Holy Spirit sealed with the Holy Spirit of promise Eph. 1. 13.

He are an effluvia of Christ another with the Spirit of the living God. II Cor. III. 3.

They were all filled with the Holy Spirit and they speak the word of God with boldness Acts 13. 31

He Father shall give you another Comforter, that shall stay with you forever... He knows them; for the

abide with you and shall be in you. John 14. 16, 17

O blessed Spirit from on high,
Who came to take the Master's place,
And work His work within our hearts,
And fill us with His heavenly grace

~~Lead us no longer captives
But even in our spirits dwell
The Father's promise to reveal
The Saviour's precious love to tell~~

Bring also His teachings to our minds
And guide us into all His truth,
Sole of His own and show to us
The secret of immortal youth.

Guarantee of sin and righteousness
Of judgment, and the life to be,
That by the cleansing power of grace
Our souls from evil may be free.

Perfected in no Christ's body yet,
Endow us with His promised power,
That we may live as He would live
Unto life's glad and final hour.

Wright W. Pratt.

We thank thee, Father, that the same Spirit of purity and power and peace that filled
Thy Son, our Lord, is waiting to fill us, to give us the confidence of Thy perpetual presence
and to enable us like Him to do Thy will and to know that Thou dost never leave
us alone.

Red

Of the Spirit

9

ROCKLEDGE
LAKEVILLE, CONNECTICUT

The promise of the Holy Spirit, Acts II, 33.

Men full of the Holy Spirit of good report, full of the Spirit, Acts VI, 3, VII, 55.

Abiding in the love of the Lord and in the company of the Holy Spirit, Acts IX, 31

~~On the ground also was founded on the gift of the Holy Spirit, Acts X, 45~~

Barnabas was a good man and full of the Holy Spirit and of faith, Acts XI, 24

Forbidden of the Holy Spirit, Acts XII, 6.

The communion of the Holy Spirit, II Cor. XII, 14

He received the word in much affliction, with joy of the Holy Spirit, I Thess. I, 6.

The resurrection of the Holy Spirit, I Peter III, 5

~~Gifts of the Holy Spirit, I Cor. XII, 14~~

~~The fruit of the Spirit, Gal. V, 22 Rom. VIII, 23~~

Persecution of the Holy Spirit, I Cor. XII, 4.

The things of the Spirit of God, I Cor. II, 14

The mind of the Spirit, Rom. VIII, 27

~~The promise of the Spirit, I Cor. XII, 14~~

The unity of the Spirit, Eph. IV, 3.

~~The power of the Spirit, I Cor. XII, 14, Rom. VIII, 13~~

The fullness of the Spirit, Phil. II, 1

Love in the Spirit, Col. II, 8

Abound in hope through the power of the Holy Spirit, Rom. XV, 13

Our blessed Redeemer, ere He breathed
His tender, last farewell,
A guide, & Comforter bequeathed
With us to dwell.

He came sweet influence to impart
A gracious, abiding Guest
While He can find our humble heart
Obeying to rest.

And every virtue we possess,
And every conquest won,
And every thought of holiness
Are His alone.

Spirit of purity and grace,
Our weakness judging, see;
O make our hearts thy dwelling place
And grant them Thee.

Thine ever,
Sacred Anthem.

O Creator Spirit, make us like Thy holy servant Barnabas, a good man, full of the Holy Spirit and of faith.

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90 Avon Street
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December 12, 1946

Dear Dr. Speer:

Our typist encountered difficulties in your manuscript and I must confess that I was not able to decipher some of your ideographs. I venture to say this because I am probably the world's worse penman. At any rate I send you herewith both typed sheets and your handwritten manuscript for your correction. Please make your corrections in Roman instead of written characters. I have indicated the pages which are too long for the format used in Daily Devotions, a copy of which I enclose. I am sure that you would prefer to shorten them to a maximum of 38 lines, including the title, and allowing for three spaces. We are held to a rigorous schedule by our printer and the manuscript in its final form must be in Concord, New Hampshire on December 31st, which is the ultimate dead line. I shall very sincerely appreciate your co-operation in helping me conform to the schedule. Please return the corrected manuscript to me at 90 Avon Street, New Haven 11, bearing in mind that time must be allowed to have them re-typed.

At the recent meeting of the Editorial Committee I was requested to take up with you the following matter:

1. Your Foreword will take six pages, and therefore would over-run the limit of pages in Daily Devotions, which is ninety six. We feel that this Foreword should appear in the Federal Council's edition of the Fellowship of Prayer, but we hope you will allow us to omit it from Daily Devotions and to substitute a statement not over a page long, similar to that which precedes Dr. Loper's Lenten Material. (See Daily Devotions, February 19th)
2. The Committee was unanimous in the conviction that since our Booklet and The Fellowship of Prayer are primarily devotional in character rather than study outlines, scripture references should be omitted, or at least reduced to a minimum, except in the Foreword, and I must ask you to do this. I think that you will find that such deletion will help you bring some of the long pages into the necessary limits.
3. The Committee felt, unanimously that regarding chapter 24, which I have tentatively called "The Sharpness of the Spirit", it may be questioned whether the doctrine of the divinity of Christ can be derived from John 16:13. At any rate, your development of the doctrine from your

Dr. Speer

December 12, 1946

lead text is so rapid that there seems to be a lack of unity between the first part of the chapter and the conclusive. Also the temper seems somewhat polemic for a devotional meditation, although you probably did not mean it to be so.

I have taken the liberty of suggesting titles for the chapters, and as you may wish to change them I have written them in pencil. I also enclose a typed list of such titles. You may wish to change their sequence.

Will you kindly let me know in what form you wish your name to appear as author.

If there are any questions, you can reach me in the day time 10 a.m. to 5 p.m. except Mondays and Saturdays at United Church, Bridgeport, telephone 5-3108, where I am serving as interim pastor, and at other times at my home, 90 Avon Street, New Haven, telephone 5-1342.

With the earnest hope that we may be able to complete this valuable manuscript so as to meet the printer's schedule, December 31st, despite the holidays, and with sincere appreciation of your help in giving Daily Devotions and the Fellowship of Prayer a wider circulation, believe me with warm regard.

Faithfully yours,



OSCAR E. MAURER
Editor

Dr. Robert E. Speer
Rockledge
Lakeville, Connecticut

DAILY DEVOTIONS

A Devotional Quarterly issued four times a year

by

THE COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE
of The Congregational Christian Churches, 287 Fourth Avenue
New York 10, N. Y.

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90 Avon St.,
December 19/46.

Dear Dr. Speer:-

Thank you very much for your promptness in returning your revised copy, which is now being re-typed and made ready for the compositor. As to the publication in which it will appear I had assumed that Dr. Timmons had explained to you that the meditations will be used both in DAILY DEVOTIONS and THE FELLOWSHIP OF THE SPIRIT, the latter to bear the imprint of the Federal Council, and to be a complementary booklet to THE FELLOWSHIP OF PRAYER with which you are familiar. Your introductory chapter on the Meaning of Pentecost for Today will be included in the Federal Council edition. It is necessary to omit it from DAILY DEVOTIONS because we are restricted to a certain number of pages, and to substitute a brief introductory paragraph.

I shall arrange to have proof-sheets sent you as soon as the matter is in type.

With warm regard,

Cordially yours,


OSCAR E. MAURER.

Dr. Robert E. Speer, Esq.,
Rockledge,
Lakeville, Conn.

The Federal Council of the Churches of Christ in America

CABLE ADDRESS "FEDCIL"

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December 26, 1946

Rev. Robert E. Speer
Rock Ledge
Lakeville, Connecticut

Dear Robert:-

I should have written you much sooner than this to indicate my deep appreciation for your rewritten manuscript, "Fellowship of the Spirit." The Congregational Board has copied it. The booklet will be the same size and it will have much the same format as the "Fellowship of Prayer."

This first edition will be the exclusive edition of the Federal Council. What the Congregational Church needs, it will buy from us here. In other words, the first edition of 300,000 will be an interdenominational edition. Because of paper shortage it is impossible for us to get a larger quantity printed.

I thought you would appreciate being brought up to date.

I hope you will have a Blessed Christmas season.

Yours sincerely,


Executive Secretary

JMB/mmk

The patient in spirit is better than the proud in spirit. Eccl. 14.8 though Jehovah is high yet he respects the lowly. Psa. CXXXVIII.6.

"I Confess", said Tertullian, "before God my Lord, that I venture rashly enough, if not shamelessly, to write concerning patience, for the pride of which I am altogether unfit, as a man in whom there is no good thing; whereas it is fitting that they who attempt to set forth and commend anything should first themselves be found in the practice of that thing, and should desire the reality of their exhortations by the earnestness of their own conduct, & that their word need not blush for their deficient deeds. But I wish that blushing could bring its own remedy, so that the shame of not showing forth in our conduct that which we do about to advise for others, might school us into showing it forth; and I wish that the goodness of some good things, as well as of words, so overpowers our powers that the grace of the Divine Spirit can alone work in us for the comprehension and performance of it. For that which is so good is so in God's hands and no other than He who preserves ^{disposes} ~~disposes~~ to use as He will."

Holy Spirit, Spirit of God who was weak and lowly, less when He came to earth than when He appeared in the world that, teach us this patience, this long-suffering, this humility.

When the Holy Spirit is come upon you ye shall be day ambassadors. Acts 1. 8

ROCKLEDGE

LAKEVILLE, CONNECTICUT

Who? "Everywhere", soap & leaflet by "The New Life Movement".

"Evangelism" is not something the average Christian can hire a specialist to do for him. Our Lord never intended that. He made the winning of others to Him a joy and a duty that every follower of His should share. The misconception that Evangelism is a matter for experts has robbed many church members of their Christian birthright, and it has distorted their understanding of the very word "evangelism."

"Moreover, it will not work—especially not in the present scene. The spectacular revival, to which the unchurched flocked in numbers to hear a colorful preacher, has passed out of the American scene with the chautauqua and the literary society. People without a ready-made church interest now prefer moving pictures or the radio. Evangelistic preaching has never lost its power or importance. But without a vast amount of personal work by the members, the unchurched will never come within sound of the preacher's voice.

"The minister will be physically able to get to only a small fraction of those to whom the church should be taking its appeal. And the witness of a layman to what his faith and his church is meaning to him is something for which the minister cannot substitute. The evangelistic responsibility of a parish demands the mobilized power of the whole church membership."

The progress of Christianity at the beginning was due to the faithfulness of the great body of Christians in their witness bearing. It was not pastors and preachers and teachers only who preached Christ. Every Christian was urged to be and is urged to be today an evangelist by word and by life. When the Holy Spirit is come upon them they will be Christ's ambassadors.

Ready we have received from the Spirit of God. Ready way we give.

THE COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE

of The General Council of the Congregational Christian Churches

287 Fourth Avenue, New York 10, N. Y.

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THOMAS ARTHUR GOODWIN
Recording Secretary

November 29, 1946

Dr. Robert E. Speer
Rockledge
Lakeville, Connecticut

My dear Dr. Speer:

This is just a note to acknowledge the receipt of your manuscript, which is now being typed in order to be presented to the committee of our Commission next week and the committee of the Federal Council the week following.

While I have not read the manuscript, it looks to me as if you have done just what the committee had in mind. Of course, before it goes to any final form the typewritten copy will be sent to you for your corrections, etc.

Please be assured, Dr. Speer, that we deeply appreciate your loyal cooperation in this, as I know that from all over the country the announcement that you would be the author of *The Fellowship of the Spirit* has awakened a very positive response.

Ever loyally yours,

Wofford C. Timmons
Executive

WCT:eob

THE COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE

of The General Council of the Congregational Christian Churches

287 Fourth Avenue, New York 10, N. Y.

ROY LINDEN MINICH
Chairman

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MISS ELLA G. SPARROW, *Treasurer*

THOMAS ARTHUR GOODWIN
Recording Secretary

November 1, 1946

Dr. Robert E. Speer
Rockledge
Lakeville, Connecticut

Dear Dr. Speer:

I have just returned from the meeting of the Executive Committee of the Department of Evangelism of the Federal Council of Churches at which time I made a report on the basis of your recent communications.

The Committee, of which Dr. E. G. Homrighausen of Princeton is the Chairman, was elated to know that you will undertake the re-writing of the manuscript for the Fellowship of the Spirit using the pattern of the Fellowship of Prayer. The Committee appreciated your suggestions regarding the other men but did not wish to consider them, as long as you are willing to do this important piece of work.

I hasten this word to you, even though I know you are away in the West for the time being, so that you may have the work in mind and get us the manuscript at the earliest possible date.

With cordial good wishes, I am

Most loyally yours,

Wofford C. Timmons
Executive

WCT:eob

1 Cor. V. 11. These reckon your words leaders of the spirit
1 Cor. II. 1. The fellowship of the spirit
Eph. IV. 20. Give out the spirit
Eph. III. 14-16. Peace & good progress
Eph. IV. 3. In unity of the spirit
1 John III. 1, 3. Believe not every spirit. Good work
II P. R. 21. Born of the Spirit as water
John 20. Keep in the Spirit.
1 Cor. XV. 8-11. Community of work & righteousness
Eph. I. 13, 14. In the Spirit of promise with the redemption
Rom. II. 10. In the spirit
1 Cor. XV. 49. The power of the Spirit - same. command
Acts II. 4. Filled with the spirit
Eph. V. 25. Of us live by the spirit
II Tim. IV. 22. The spirit of prophecy - prophets.
Rom. VIII. 7. Work the spirit with the law

It's after. Could you relate the reading to the day to the ascension? you already have one reading on "the seal of the Spirit." (Tuesday, May 13) Would you be willing to omit one or the other & have a reading related to the ascension? Or the reading for May 16,

~~Wednesday, May 14~~

Thursday, May 15. (Ascension)

interim speaks of going to my Father, could be used.

O.E. 24

39. Sealed with the Spirit

You were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory. Eph. 1:13,14.

Here, ~~Here~~ after Paul's fashion (II Cor. 4:6), there is the piling up of a series of ~~of~~ ideas, some simple and clear, and some deeper than our understanding. "Sealed" is clear. The word is from the ~~root~~ root meaning a seal or a stamp (Rev. 5:1; 6:1,3,5, etc.) ~~Christians~~ Christians bear the seal of the Spirit. The Spirit was the Spirit ~~was the Spirit~~ who was promised (John 14; 15:16; Joel 2:28-32; Acts 2:16-18; Gal. 3:14). He is ~~is~~ also the Spirit who promises. He promises and He is the promise. "The gift of the Holy Spirit," says Dean Eric Graham in "A New Commentary", is the first instalment, not simply a sign or pledge, of the promised Kingdom of God which shall be inherited in the fullness of the day of redemption, i.e. the full and final emancipation of his people (II Cor. 2:22). Our revised translations differ as to the ownership of the "possession." The American Standard Revised reads "God's possession" The new Revised Standard regards the possession as ours: "The Holy Spirit is the guarantee of our inheritance until we ~~again~~ acquire it." Even so, but he is our present possession as well as the guarantee of a possession still in the future. "The partial gift of the Spirit on earth is preparatory to the greater gift of a future perfect redemption or deliverance" in the life beyond. Yes, but it is preparatory also to something great and glorious here on earth. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only so but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan ~~and~~ within ourselves waiting for our adoption, ~~to wit~~ the redemption of our body," and the day when "the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." (Rom. 8:21-23)

Prayer: With patience and confidence, O Lord, we through the Spirit by faith wait for the hope of righteousness. Amen

Has no. 1, may

6 lines long.

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The Commission on Evangelism and Devotional Life

OF THE

General Council of Congregational and Christian Churches

287 FOURTH AVENUE, NEW YORK

REV. FREDERICK L. FAGLEY, EXECUTIVE SECRETARY
287 FOURTH AVENUE, NEW YORK

MISS ELLA G. SPARROW, TREASURER
287 FOURTH AVENUE, NEW YORK

silenced Peter and had read the high priest kissing and all the Sacerdotes could
silence him now. The new spirit was a spirit of freedom and unfeeling equal-
ism. "And they departed from the presence of the council, rejoicing that they were
counted worthy to suffer shame for this name. And daily in the temple and in every
house they ceased not to teach and preach Jesus Christ"; (Acts V. 41, +2). And when
Stephen's martyrdom scattered the church "they that were scattered abroad went
everywhere preaching the word" (Acts VIII, 4) //

4. And what was the word given the spirit of Pentecost given to church to preach?
It was the word of the truth of the Gospel (Gal. II. 5), the word of faith (Rom. X. 8), the word
of reconciliation (II Cor. V. 19) the word of life (I John II. 1), the word of Christ (Gal. II. 16).
In our word it was Christ, Christ was the word and the word which the early church
preached was Christ (II Cor. IV. 5, Gal. II. 20) and free ministry Christ crucified (I Cor.
II. 23) and risen, not crucified only, but risen. (I Cor. XV. 14). The Resurrection was the
dominant note in Peter's Pentecost sermon: "Whom God raised up," as David had
foretold (Acts II. 24, 27), ~~the~~ who "spoke of the Resurrection of Christ" (Acts II. 31). It
was the dominant note of all the life and preaching that flows from Pentecost
(Acts III. 15, 26; IV. 10; V. 30; X. 40; XIII. 30, 35, 34; XIV. 31; XXIII. 6, XXIV. 15, 21). And was
preaching to day, if it would be true to Pentecost and to the extent that it is true
to the spirit of Pentecost, must be the preaching of Christ and the Resurrection. In
message of Christianity will recover the recognition and the evangelization of
Pentecost when it is reconstructed around the central Person and principle of
the risen Christ and living Lord.

5. There were two other significant notes of Pentecost, community and
ministry. (a) The symbol of the Spirit, a tongue of fire "set upon each of
them and they were all filled with the Holy Spirit" (Acts II. 3, 4). There was no
degree of consecration or privilege. Every disciple entered into the great ex-
perience and shared in the evangelistic mission. "The office of teaching and preach-
ing the Gospel," wrote a notable minister of the Church of England, Frederick Meyers,

belongs ... not to the clergy only, but to every member of the Church, for a dispensation of the Gospel is committed to every Christian and was made him of the presence and the Gospel". He committed to everybody the word was not given by our Lord to apostles only as to those whom the gospel might be claimed centuries later to have commissioned for such work. "Every disciple" as Dr. E. J. Gordon used to say, "was a disciple". Every member of the Church of Pentecost fast & is and power of the Spirit and had part in the evangelistic mission of the Church. There were full community of life, and duty, and for a season at least there was a close and just community of possessions, ^(II Cor II, 10, 12) which is first and, last and for long, so on took every ordinance. (Acts II, 44, 45)

(b) The mission of the Gospel was stamped on the Pentecost experience. The Spirit came to equip the Church to bear her witness to all the nations, to the uttermost part of the earth (Matt. Luke XXIV, 48, 49, Acts I, 8). And so, there was in Jerusalem that very day "men from every nation under heaven" (Acts II, 4). And forthwith, ere long, the Church went forth into all the world. And as she went the Lord went with her, according to His promise: "I will be with you and make disciples of all nations and so, I will be with you always." The Lord and His Spirit ^{are} with a moving Church in the beginning. And to day the Church that would know the presence and power of the Spirit of Pentecost must accept and undertake her mission to all nations, to every creature and to all the life of man which the Lord of Pentecost came to redeem.

~~Let us be faithful to the Church~~

Let him hear what the Spirit saith to the Churches (Rev. II, 7)

To the Church in Ephesus: "To him that overcometh, to him will I give to eat of the tree of life which is in the Paradise of God" (Rev. II, 7)

To the Church in Smyrna: "He that keepeth unto death and I will give him the crown of life."

He that overcometh shall not be hurt of the second death. (Rev. II, 10, 11)

To the Church in Pergamum: "To him that overcometh to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it" (Rev. II, 17)

To the Church in Thyatira: "He that overcometh and he that keepeth his works unto the end, to him will I give authority over the nations. And I will give him the morning star" (Rev. II, 26, 28)

To the Church in Sardis: "He that overcometh shall be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels." (Rev. III, 5)

To the Church in Philadelphia: "He that overcometh I will make him a pillar in the temple of my God, and he shall go out there no more, and I will write upon him the name of my God, and the name of the city of my God, & his own name, which cometh down out of heaven from my God, and they shall name him" (Rev. III, 12)

To the Church in Laodicea: "He that overcometh I will give to him to sit down with me on my throne, as I also sit down with my Father on his throne" (Rev. III, 21)

To the Spirit speaks one. To the Spirit speaks to day.

① Spirit of God, open our ears to hear what thou art saying to the Church today, and that which we hear help us to obey.

They were all filled with the Holy Spirit. Acts II, 4.

ROCKLEDGE
LAKEVILLE, CONNECTICUT

The Holy Spirit

On the first page of the Gospel we meet the trust of the Holy Spirit as the Father, the Father and the fulfillment of life. He would declare to Zacharias that his son John would be "filled with the Holy Spirit" (Luke I, 15) Elizabeth ^{and Zacharias and themselves} were filled with the Holy Spirit (Luke I, 41) 67). and Jesus began His mission "filled with the Holy Spirit" (Luke IV, 1) He returned from the temptation "in the power of the Spirit" (Luke IV, 14) and He began His first sermon with the words, "The Spirit of the Lord is upon Me" (Luke IV, 18)

On the first page of the story of the Church in the Book of Acts, also the same Spirit appeared as the Father and fulfills of life (Acts I, 8.) "And when the day of Pentecost was fully come the disciples were all filled with the Holy Spirit" (Acts II, 1, 4) and this experience was not limited to that day. (Acts IV, 31, X, 45, 52) It was the collective experience of the Church and it was the ~~experience~~ experience which gave distinct character to Peter (Acts IV, 8) to Stephen (Acts VI, 3, 5), to Paul ^{to Barnabas} (Acts XI, 24), to Paul (Acts XI, 17, XIII, 9). And this experience is the beginning and

duety of all Christians (Eph. V, 18)
"Thank God," said the old lady who had known only a life time of poverty and want, when for the first time she saw the ocean. "Thank God, there is one thing of which there is enough! There is enough of the Holy Spirit. Life is here and life is here means life filled with righteousness (Rom I, 29) with knowledge (Rom. XI, 14) with joy (II Cor. VI, 4) and peace (I Cor. VII, 15) and peace grows out more lasting and purer than any may "know the love of Christ which passeth knowledge and is filled with all fullness of God." (Eph. III, 19)

If Paul had not prayed since a prayer was around that day to, but he did and do too, O Lord, to us. Fill us with Thy Spirit.

Extra

~~Sunday, May 25~~
~~Whit Sunday, May 25 (Pentecost)~~

He that hath an ear, let him hear what the Spirit saith to the churches. (Rev. 2:7)

To the church in Ephesus: "To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God." (Rev. 2:7) To the church in Smyrna: "Be thou faithful unto death and I will give thee the crown of life. He that overcometh shall not be hurt of the second death." (Rev. 2:10,11)

To the church in Perganum: "To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." (Rev. 2:17)

To the church at Thyatira: "He that overcometh and he that keepeth my works unto the end, to him will I give authority over the nations. And I will give him the morning star." (Rev. 2:26,28)

To the church in Sardis: "He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels." (Rev. 3:5)

To the church in Philadelphia: "He that overcometh I will him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name." (Rev. 3:12)

To the church in Laodicea write: He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." (Rev. 3:21)

So the Spirit spoke once, so he speaks, today.

Prayer: O Spirit of God, open our ears to hear what thou art saying to the church today, and that which we hear help us to obey.

It is that which an ear let him hear, which the Spirit said to the Churches. Rev. II, 7.

To the Church in Ephesus: "I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen and repent or else I will come to thee and will move thy candlestick out of its place." (Rev. II, 4, 5.)

To the Church in Smyrna: "Woe betide thee which thou art about to suffer. Be thou faithful unto death and I will give thee the crown of life." (Rev. II, 10.)

To the Church in Thyatira: "~~that which~~ ~~is~~ ~~the~~ ~~evil~~ ~~of~~ ~~the~~ ~~Persephoneum: "Repent or else I will come to thee quickly." (Rev. II, 16.)~~

To the Church in Thyatira: "That which ye have loved good till I come" (Rev. II, 25.)

To the Church in Sardis: "Be thou watchful and establish the things that remain, which were ready to die, and repent. If therefore thou shalt not watch, I will come as a thief in the night, and thou shalt know not when I will come upon thee." (Rev. III, 3.)

To the Church in Philadelphia: "Because thou didst keep the command of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, that they whom they deceive upon the earth. I come quickly; hold fast that which thou hast that no one take thy crown." (Rev. III, 10, 11.)

To the Church in Laodicea: "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he will sit with me." (Rev. III, 20.)

19,

So the

"As many as I love, I reprove and chasten: be zealous, therefore and repent."

So the Spirit speaks out in warning. So He speaks today.

O Spirit of God, open our human ears to hear what thou art saying to the Church today and that which we have heard help us to obey.

Last Day

"And when the Day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues as of fire; and it sat upon each one of them. And they were pricking asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance.... And fear came upon every soul; and every window and doors were shut though the apostles; and all that believed were together and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God and having favour with all the people. And the Lord added to them day by day those that were saved." (Acts II. 1-4, 43-47.)

~~Of God, who on Pentecost did send the tokens of the Holy Spirit, by sending to them the gifts of the Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and evermore rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, who dwells and reigns with thee, in the unity of the same Spirit, our God, and Father with thee.~~

Common Prayer

Of God, who didst send the Holy Spirit to enkindle the zeal of Christ's followers, granting us freedom for this precious gift; we beseech thee to pour out the same inspiration on thy people now, ~~and~~ on the Church of Jesus throughout the world. Renew the fervour the fire in our hearts, that I may be to us a sacred thread for the blessing of mankind.

Common Worship

I was in the Spirit on the Lords Day. Rom. I, 10. The Spirit of God dwelleth in you. I Cor. III, 16.

ROCKLEDGE
LAKEVILLE, CONNECTICUT

Is there any difference between our being in the Spirit and the Spirit's being in us? Or between our being in Christ (I Cor. L, 21) and Christ's being in us? (Rom. VIII, 10) Is it not just the difference between the sphere of our life and the power of our life?

We live and move and act and bear our being in the Spirit: we envelope God in the Spirit. (Phil. III, 3. John IV, 24) We call Jesus Lord in the Spirit (I Cor. XII, 3) We pray in the Spirit (Eph. VI, 18) We work in the Spirit (Eph. V, 16) We live in the Spirit (Gal. II, 20) We live according to God in the Spirit (I Peter II, 6) We commend ourselves as ministers of God in the Holy Spirit (2 Cor. VI, 4, 6)

And also the Holy Spirit lives and moves and acts in us. In effect "Because ye are sons, God send forth the Spirit of His Son into our hearts, crying Alpha Father" (Gal. IV, 6) & "The Spirit of Christ dwelleth in us" (Rom. VIII, 9, 11) The Spirit of Christ dwelleth in the prophets (I Peter II, 11)

This proposition "in" is one of the broadest and greatest words of the New Testament. "It is used," says Meyer's lexicon of the Testament, "of that with which a person is surrounded, equipped, furnished, associated or acts, of the garments with which one is clad, of the instrument or measure by or with which anything is accomplished, of the state or condition in which anything is done or any one exists, acts, suffers; of that in which any person or thing is inherently fixed, implanted or with which it is essentially connected, of that in which other things are contained and held in their course and origin, etc."

We are in the Holy Spirit and the Holy Spirit is in us, - mighty miracle!

Help us, O Holy Spirit, to attempt to bring nothing else into the end of them keep ~~one~~

independence out of us.

And behold I send forth the promise of my Father upon you, but tarry ye in the city until ye be clothed with power from on high. Luke XXIV, 49.

The Holy Spirit is a promise bequeathed. (Eph. I, 14) Gal. 3, 14. He is called "the promise of the Father" as the An. promise. It is "the promise of the Holy Spirit" (Acts II, 33). He is likewise a promise and the best of this promise is the free redemption which is the purpose of God (Eph. I, 13, 14). & show the change is to great "unto a heavy burden in the Lord for a habitation of God in the Spirit" (Eph. II, 21, 22) The grand new covenant of promise (Eph. II, 12) is revealed by ~~the~~ the Spirit: (Eph. III, 5)

It is into the promise of the Spirit that we are called to enter by our own covenant, to receive the Holy Spirit's seal (Eph. I, 13) ^{received} ~~received~~ Sunday receiving the actual consecration ^{to} to repeat and renew the ancient covenant of the Church.

"I do now avouch Father, Son, and Holy Spirit to be my covenant God, and I promise, so far as God by his grace shall assist me, to live a life of holy obedience to all God's commands and a careful attendance on all God's Gospel ordinances and institutions.

"I do likewise submit myself to the discipline of His Church, and engage to a faithful watch over my brethren in the Lord, according to the rules and regulations pointed out in God's word.

"And I promise that my visible conduct shall be regulated in such manner, as shall be most for the glory of God, the honor and interest of religion, and the everlasting welfare of my own precious and immortal soul.

"Thus I covenant and promise. Amen."

O Father, Son and Holy Spirit, we beseech Thee to be our covenant God and as thou hast promised thyself to us we promise ourselves to Thee.

Building up yourselves in your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 20, 21

"Come ye pray," said Jesus, "say, our Father" (Luke XI, 2). But Paul says that it is ^{by the} Spirit that we "cry, Father" (Rom. VIII, 15) If no man can call Jesus Lord but by the Holy Spirit how otherwise can any man call God Father? Just as we see our Bible and its interpretation to the Holy Spirit so we come to him the peace and power of prayer. He Spirit prays in us.

He Spirit prays for us. "He Spirit helpeth our infirmity; for we know not how to pray as we ought; but the Spirit himself ^{the Spirit} maketh intercession for us with groanings that can not be uttered, and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." (Rom VIII, 26, 27)

We pray with the Spirit. "I can pray with the Spirit" says Paul (1 Cor. XII, 15) He means with his own Spirit but it is the Holy Spirit who works in our spirit and "bears witness with our spirit that we are children of God" (Rom. VIII, 16) and may pray to Him as children to a Father.

Does not only does the Holy Spirit pray in us and for us and with us, but we pray in Him. "with all prayer and supplication praying at all seasons in the Spirit and making thanksgiving in all perseverance and supplication for all saints," says Paul, "and on my behalf" (Eph. VI, 18, 19). And so Jude with all his earnest and appeal to us to do our part, to build ourselves up, to keep ourselves in the love of God, to look for the glory of the eternal life, realizes that we can do all this only by prayer in the Holy Spirit. who is in us as the energy of God and in whom as in the breath of God we are.

In this, O God, we live and move and have our being and in the Spirit we abide in His love and pray, saying "Father, our Father."

By the Spirit of God that raised up Jesus from the dead dwelleth in you, He that raised up Christ
Jesus from the dead shall give life to your mortal bodies through this Spirit that dwelleth in you.
Rom. 8:11

To be spiritually-minded, says Paul, is life and peace (Rom. 8:6), To be spiritually-minded
is life also. Indeed Paul makes as much of the Spirit and the body as he does of the Spirit and the
mind. The New Testament knows nothing of his contempt for the body which found expression in Mani-
chaeism and the ascetic practices of the medieval Church. The only apparent exception is I Cor. 12:27 "I
suffer my body and bring into bondage" (cf. Rom. 7:13). ^{the} Great exception this is Paul's constant teaching: "The body
is for the Lord and the Lord for the body" (I Cor. 6:13). "Christ is the Savior of the body" (Eph. 5:23) He
defecates any "show of wisdom in self worship, and humility and severity to the body" (Col. 2:23)
He says that for the "Revelation Christians": "May your spirit and soul and body be preserved entire
without blame, at the coming of our Lord Jesus Christ" (I Thes. 5:23). ~~And the incarnation of our~~
Lord was just a mortal body inherited by God through the Spirit. (John 1:5), and our redemption
sanctified by the offering of the body of Jesus Christ once for all" (Heb. 9:14)

Most of us are afraid of the bold free doctrine of life and ^{of} health and strength
for our bodies through the Holy Spirit. "Good conditions even men can believe it to be wrong to
ask God for physical healing. Because the Lord best bodily healing seems to soul healing, when it
rightly belongs, since the outer is always the effect of the inner, they sweep it away altogether as if it
had condemned it, instead of showing as He most obviously did that it was a necessary con-
sequence. The fatal barrier raised between the two by this misapprehension prevents the body
from sharing in and witnessing to the benefits received by the soul" (Carter, "The Divine Law of
Health" p. 64)

Grant us, O Lord, we beseech Thee, the Spirit to think and do always such things as
are right, that we also cannot do anything ^{contrary to} that is good without Thee, may by
Thee be enabled to live according to Thy will, through Jesus Christ our Lord.

If there is any fellowship of the Spirit. Phil. II. 1.

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Was Paul in any doubt about it? Far from it. By their words on things about which he has said it was that there was such a fellowship - a fellowship with Christ which meant fellowship with God, fellowship with Christ and fellowship with men. This was the very essence of the Gospel to Paul and to John. "Our fellowship is with the Father," writes John (I John I. 3) and he adds, "and with this Son Jesus Christ who came in the flesh" (I John I. 9) and the form of the Apostolic benediction ends with the words "the communion of the Holy Spirit" (II Cor. XII. 13) and the Greek word for "communion" is the same word which is translated "fellowship" in Phil. II. 1. The same word is used in Paul's account of the Lord's Supper, "a communion of the blood and body of Christ" (I Cor. X. 16).

And this was what the Christian Church was when it began. It was not an institution or an organization. It was a fellowship, a company of disciples, men and women gathered together around the central figure of the Saviour and so forming a band of friends and brothers. The first disciples continued in the apostles' teaching and fellowship (Acts II, 42) "of one mind in the light as they are in the light as they have fellowship one with another" (I John I. 3).

This fellowship of the Spirit, ^{in Christ} wiped out racial and social distinctions (Gal III, 26-28, Gal III, 28); broke down to the fragments with Christ by word and life (Phil. I. 5) ^{and} to having brethren ^{and} (II Cor. VIII. 14) and to the comradery of Christ's sufferings (Phil. III, 10).

Grant that they church, O God, may not ask whether there be a fellowship with the Spirit but may so obey Christ's New Commandment that the world may know that they do love and Him.

Our deligence is to keep the unity of the Spirit in the bond of peace. Eph. IV. 3

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If one were asked to name the central principle of the great religions of the world in a single word for each, the answer would not be difficult. Confucius was one asked for such a word and answered "Reciprocity." Mohammedaniam does not care itself by the name of its founder. Its word is "Islam" or "surrender." In Hinduism the word could be "Karma" or "fate" and in Buddhism "Nirvana" meaning as some say "endless peace" or, as others, "extinction." In Christianity the central word scarcely is "Unity."

First of all there is the unity of God. "Hear, O Israel, the Lord our God is one" (Deut. VI, 4) "what commandment is the first of all? Jesus answered, Hear, O Israel, the Lord our God, the Lord is one" (Mark X, 29) "God is one" (Eph. IV, 20)

Second, there is one Lord Jesus Christ. "Hear is our God the Father of whom are all things, and we are made of Him, and one Lord Jesus Christ through whom are all things and we through Him" (I. Cor. VIII, 6) "There is one Lord, one Spirit and we are all one" (Eph. IV, 6)

And there is one Spirit and all who are of that Spirit and in that Spirit are one. "There is one body and one Spirit, even as ye were called in one hope of your calling, one Lord, one Father, one baptism, one God and Father of all" (Eph. IV, 4, 5) "In one Spirit we are all baptized into one body" (I. Cor. XII, 13) "Stand fast in one Spirit" (Phil. I, 27)

The Christian Church is one as a unity. "And the multitude of them that believed came of one heart and soul" (Acts IV, 32) It was to be one flock with one Shepherd (John X, 16) and the great heavenly was schism. In Greek word "heavenly" means sect or division. "I beseech you brethren, Paul appeals to the Galatians, "through the name of our Lord Jesus that there be no divisions among you. to Christ divided" (I. Cor. I, 10, 13) do bear & in patience in Christ's body.

(I. Cor. X, 25, 27)
Love to that even by which the offense of division cometh (Mark. X, 41, 3)

Always God, who had build by Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, grant that by the operation of the Holy Spirit, all Christians may be so joined together in the unity of the Spirit and the bond of peace, that they may be a holy temple, acceptable unto thee.
Amen.

Beloved, believe not every spirit, but prove the spirits whether they are of God... Every spirit that confesseth not Jesus is not of God; and this is the spirit of the antichrist. (1 John 4:1, 3)

There is a Holy Spirit of truth and purity. And there is an Evil Spirit of falsehood and uncleanliness. And the ^{Holy} Spirit is at enmity with the Evil Spirit. Jesus again and again dealt with "the nuclear spirit" (Mark 11, 25) ~~and~~ the "nuclear demon" (Luke 11, 23). In one dramatic passage He speaks of the evil spirits as plural. "The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith I will return into my house where I came out; and with himself seven other spirits worse than himself and they enter in and dwell there: and the last state of that man is worse than the first" (Mark 11, 43-45) So what was meant to be a temple became a stern. That is man's choice - temple or stern.

This is the great issue of human life - the life and death struggle between the Good Spirit and the Evil. "You are wrestling," says Paul, "is not against flesh and blood but against the principalities, against the powers, (against the world, rulers, and) ^{spirit} against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6, 12)

Once again to day as in those ^{early} first days we realize that it is a Personal Evil against which we must fight. As Dr. Keller wrote out of the midst of the Hitler horror: "We are coming back to the first Christian conception of the world. The world is not merely material to be easily swayed by Christian influence. There is a hostile demonic element, the church has to fight stubbornly against principalities and powers for its faith and liberty, for the conversion of people and the spread of the Gospel."

1) The great issue of today, here and by the Spirit, to fight a good fight against the Evil

One.

When the Holy Spirit is come He will convict the world in respect of sin, of righteousness and judgment, of sin because they believe not on Me; of righteousness because I go to the Father and ye see me no more; of judgment because the prince of this world is judged. (John 16. 8-11)

Here are depths under depths and heights over heights. "The idea of 'conviction' says Eastcott, 'is complex. It involves the conceptions of authoritative examination, of unequivocal proof, of decisive judgment, of penal power. Whatever the final issue may be, he who 'convicts' another forces the truth of the case in dispute in a clear light before him, so that it must be seen and acknowledged as truth. He who then rejects the conclusion which this exposition involves, he rejects it with his eyes open and at his peril. It must seem as though conscience were not so refractory to what came in." The Spirit is speaking. If men do not believe the fact is with their hearing.

The conviction of the Spirit in respect of sin declares penal in character to be sin. The religious indifference of the modern world does not take this conviction and repudiate it. But that does not alter the conviction by the Spirit.

And the Spirit is equally unflinching with regard to righteousness. "The Spirit is life because of righteousness" (Rom. VIII. 10) "The kingdom of God is righteousness and peace and joy in the Holy Spirit" (Rom. XIV. 17) "See through the Spirit by faith wait for the life of righteousness and truth."

(Gal. V. 22). The Spirit is not sentiment. He is justice and righteousness and truth. "Because I go unto the Father." Why so? Because in the life now "closed by the return to the Father, there was a complete extinction of righteousness in relation to God and men... this revelation once given was final. Because nothing could be added to it (I go to the Father); because ~~death~~ after that Christ was laid down from human eyes He had passed into a new sphere (ye see me no more), there was fixed for all time that by which man's estimate of righteousness might be tested."

O Righteous Father, may Thy Spirit of righteousness be able our conviction and our strength.

It was sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of our own possession, unto the praise of his glory. Eph. I, 13, 14.

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Here after Paul's fashion (9. II Cor. 13, 6) there is the filling up of a series of great ideas, some simple and clear, and some deeper than our understanding. "Sealed" is clear. The word is from the root of meaning a seal, or stamp. (Rev. 7: 1: 11, 13, 5 etc) Christians bear the seal of the Spirit. The Spirit was the Spirit who was promised (John 14, 16, 17, 26; Acts II, 32-33; Gal II, 16-18) He is also the Spirit who promises. He promises and He is the promise. "The gift of the Holy Spirit." says Dr. Eric Graham in "A New Commentary," is the first instalment, was simply a token or pledge, of the promised Kingdom of God which shall be inherited in its fulness in the 'day of redemption' i.e. the first and final ~~redemption~~ ^{redemption} of this people." (9. II Cor. I, 22). Our received translations differ as to the ownership of the "possession." The American Standard Revised reads "God's possession." The new Revised Standard regards the possession as ours; "the Holy Spirit is the guarantee of our inheritance which we acquire"; Even so but He is our present possession as well as the guarantee of a possession still in the future. "The partial gift of the Spirit on earth is preparatory to the greater gift of a future perfect redemption as deliverance" is it hope beyond. Yes, but it is preparatory also to something great and glorious here on earth. "For we know that the whole creation groaneth and travaileth in pain together until now, and we ourselves groan within ourselves, desiring also, like her, the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body," and the day when "the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." (Rom. 8: 21-23)

with ^{confidence} ~~faith~~ and ~~hope~~, O Lord, we trust the Spirit by faith wait for the hope of righteousness.

For this cause I bow my knees unto the Father, from whom every family in heaven and earth is named, that He would grant you according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man. Eph III. 14-16.

In these verses and the three which follow Paul tells the Ephesian Christians of his seven fold prayer for them, 1. That God would work them a great work of skin deep, consistent with His character, "according to the riches of His glory." Their need was great but the wealth of God was greater. 2. That they might be strengthened ⁱⁿ the inward man by the early in-
fluence that could penetrate the heart the Holy Spirit. The expression "the inward man" is used three times in the New Testament. "In Romans 4:1, 22 it means the operational conscience which condemns the impulses of sensuality. In II Cor. 1:16 it means the religious as opposed to the physical life. There it means the spiritual life into which St. Paul says that the Ephesians may grow by the power of God's Spirit." (cf. Col. 1:4, I Peter 3:4) 3. That Christ may dwell in their hearts, not by deeds, but by faith in the fact. Christ is in us. (II Cor. X:11, 15) This is the way formation of the Holy Spirit (John X:17; Rom VIII:11; I Cor. III:16, I John 14:15) if that they may be dominated by love. "Chastity is made strong by God's Spirit, must necessarily be rooted and grounded in love, for love is another name for the ordinary working of the Holy Spirit in the heart of man, and when God's Spirit is there is love." 4. That they might become experientially the reality and fulness of the fellowship, "the Communion of the Saints," and thus to know as separately they never could know the depth and dimension of the selfless and transcendent love of Christ. 5. That they might be filled unto all the fulness of God. "What more could be asked in prayer?"

How unto them God is able to do what we can't and man that we can think be the glory and from Him the grace.

And given us the Holy Spirit of God in whom we were sealed unto the day of redemption
Eph. 1:13
and given not the Holy Spirit of God in whom we were sealed unto the day of redemption.

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Juxta position
"The pentaposition shows" says an old commentary. "that it were to be by lying, wrath, dishon-
our and conceit conversation that sinners be given, and these are the vices which have a
tendency to dissolve the spiritual society, the church, within which the sinner. There is no more
difficulty in conceiving the thought of the indwelling spirit being grieved by such sins or
the part of members of the body than the sins and convulsions of men raising the feelings of
anger and compassion in the Father of the Personality of the Holy Ghost may be found from the
expression in the text. "An influence" could not be grieved. A person can. (Eph. 4:30)
Gen 6:6

Psa. xcv, 10
"at the time of their adoption," says the same old commentary on this passage. "they
were sealed in the sacrifice of baptism, and they then received the renewal of the Spirit, which
it was God's purpose that they should retain and receive in ever increasing abundance
up to the day of final redemption or deliverance. Yet though it be God's purpose that there
should be two advances in the Christian life from the day of baptism to the day of re-
demption, we are warned that the Spirit, though once given, may be renewed (Acts 14:51),
quenched (1 Cor. 13:3), grieved (Eph. 4:30), grieved (1 Cor. 13:3) so as to depart from us."

quenched (1 Cor. 13:3) so as to depart from us."
The Christian is one who has been sealed. "See," says theophylact, "that ye break
not the seal."
immovable

make us also
O faithful spirit, make us also faithful, steadfast, immovable, deep abounding
in the life and work and joy of our Lord.

They escaped to go into Bithynia but the Spirit suffered them not. Acts xvi. 7
~~The Spirit of truth shall guide you. (John xiv. 17)~~

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~~The true test cannot discriminate all human leadership. The word "leader" occurs~~
The guidance of the Holy Spirit is often a negative guidance indicated to us by closed doors. We are feeling our way, following what seems to us to be the right course. This is our duty. Each care for no souls and disposes us of all care for ourselves. It is God who is working in us and for us, but at the same time we are working out our own salvation with desperate earnestness, with fear and trembling. (Rom. II, 12, 13). Paul had already surrendered his will to Christ but the event had less but more use of his energy, power, and force in Christ's service. Conversion did not destroy his ambition. I only give them a new character and object. (Rom. XV, 20; II Cor. x. 9; I Thess. V. 11)
"Religion," said Bishop Butler, "does not demand new affections, but only claims the direction of those we already have. Let the reign of ambition be on God." "The citizens of the Holy City," said Augustine, "also look after God, from an ambitious spirit" So Paul drove hard toward the goals he believed to be right with all the power of his mind and will, but sensitive at the same time to every prompting and also every warning and restraining of the Spirit. He had his definite missionary plan as he was in motion in carrying it out. The Holy Spirit could readily guide a moving man, but also can guide a man who is stationary, as Robert Childer used to say in calling for missionary volunteers, "Let us stream out on the main track of the world's greatest need. If God wants us on a side track it can send us, but God cannot send us to remote and desolate regions."

O God grant us strong and determined wills to be yielded to Thy will.

The Kingdom of God is not eating and drinking but righteousness, and peace and joy in the Holy Spirit. Rom. XIV, 17

"The Kingdom of God" is one of the great phrases of the New Testament. It is used with a rich flexibility of meaning. Sometimes it refers to an order already present and sometimes to an order yet to come, as a Kingdom now possessed or as a Kingdom for whose possession we must wait (Matt. IV, 17; Mark I, 15; Matt. X, 23; X, 24; X, 25; Mark X, 24; X, 25; Luke XXI, 31; XXII, 42). Sometimes it refers to a visible Kingdom, sometimes to an invisible; sometimes to a Kingdom within the soul, sometimes to an objective Kingdom realized in human relations. (Matt. V, 3, 10; V, 33; XXIII, 13; Mark X, 14; Luke X, 11, 12; X, 13; John III, 3; XV, 3, 36).

Paul does not often use the phrase, but when he does it is usually in the sense of a spiritual Kingdom. The Kingdom, he says, is not in word (I Cor. IV, 20), it is not meat and drink. (Rom. XIV, 17) ~~It is~~ It is not a matter of flesh and blood (I Cor. XV, 50). It is a Kingdom of the Spirit. "It is," says Lampe, "the heavenly sphere of life, in which God's love and Spirit govern." "The Kingdom of God," said Jesus, "is within you" (Luke X, 20) "Its essence lies not in things external but in the inward grace of the obedient life." And yet the grace which Paul mentions here is of them an outward and social expression. Righteousness is a principle of conduct toward others. Peace is not only an inward concord; it is also a law of human relationships. And joy in the Holy Spirit "is the holy gladness which the Spirit of God bestows around those who live in the Spirit" (John V, 22, 25; Rom. XV, 13; I ^{Thess.} I, 6). "I am with you ⁱⁿ the Spirit," writes Paul to the Corinthians, "rejoicing" (Col. II, 5) "Ye rejoiced the word with joy by the Holy Spirit," he writes to the Thessalonians (I Thess. I, 6). Christians should be the happiest of people. When the Gentiles first heard the Gospel, they were glad. (Acts X, 45) This is the ^{good} joy, ~~and~~ the design of great joy which shall be to ^{all} the people" (Luke II, 11)

Therefore the more we do, the more we know. And as you are and be glad in them

If we live by the Spirit, how can we walk by the Spirit let us also walk Gal. V. 25.

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"By the Spirit" This is that comfort of the Christian life, we are not left alone. We do not live by ourselves. We live by the Spirit. By the Spirit we are led. (Gal. V. 18) We are strengthened and we walk by God's Spirit (Eph. III. 16) It is by the Spirit that we know that Christ abides in us by the Spirit (I John III. 24). We have access to the Father by the Spirit (Eph. II. 18) The Holy Spirit (Rom. V. 5) We are sanctified by the Holy Spirit (Rom. XV. 16), there is One who is always working for us and in us and with us and by us, and by whom we live and walk.

"I can do all things in Him that strengtheneth me," says Paul. (Rom. VII. 13) He is speaking of Christ and the Spirit are one in Him. We are "strengthened with power through the Spirit of God in the inward man" (Eph. III. 16) We feel our hearts through the Holy Spirit dwelling in us (II Tim. I. 14) One again what are the marks or characteristics of this Spirit by whom we are to live and to

walk?

- Life - Rom. VIII. 2. 11
- Death - John X. 16, 17. X. 11, 13
- Hope - Rom. XV. 13.
- Prayer - Rom. VIII. 26
- Power - II Tim. I. 7
- Holiness - Rom. I. 4.
- Righteousness - Eph. V. 9.
- Love - Col. I. 3. II Cor. VI. 6.

These are the true marks, the stigmas, of the Spirit. (Gal. VI. 17; V. 22)

May these things, O Spirit of God, be in us and abound that they make us to be well able or empowered unto the knowledge of our Lord Jesus Christ.

The Spirit hath expressly testified in later times some shall fade away from the faith, giving lead to seducing spirits and doctrines of devils through the hypocrisy of men that speak lies (II Tim. II, 1, 2) Lead the Spirit be poured upon us from on high, and the wilderness become a fruitful field and the fruitful field be reckoned as a forest. Then justice shall dwell in the wilderness: and righteousness shall abide in the fruitful field. And the knowledge of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever" (Isa. XLII, 15-17)

These great words bear doubtless many fulfillments. They have one fulfillment already in our time; there are just such genuine times as Paul describes (II Tim. III, 1-5) when men shall be "lovers of pleasure rather than lovers of God"; lovers of sleep, lovers of money, boastful, without self-control; but there is also the day of the Spirit who leads men willing to be led into "righteousness and peace and gentleness and confidence forever".

The central issue is simply whether men will turn from or turn to the One only obligated Leader and Lord to whom the Spirit is now as ever bearing His witness. This Marshall Smuts said this in his speech on Feb. 25, 1942, at the Centennial of the Anti-Reform Church at Potoscheffstrom in the Transvaal: "He would have no heed of a new order or a new plan, but only of the bound and eager application of the historical Christian idea. Our Christian civilization is based on eternal order, an order given in the message of Christ. Let us follow the light which are some before us, the greatest light that has been given on the human horizon, and which can surely lead us to that better world for which we are longing.... This is the message also for the Church of today and for everland, building around like frightened sheep without a shepherd. The Day of Elisha is, and remains, our one and only Leader, lead the Church as the carrier of this message should follow Him alone."

Lead on, O King Eternal, the day of march has come.

~~The Spirit of Truth that guides you. John 14:17.~~
Led by the Spirit of God. Rom. 8:14
Led

* ~~can this be correct?~~

ROCKLEDGE

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The New Testament discredits ~~all~~ human leadership. The word "leader" occurs only once in the King James Version and then in an unfavorable significance when Jesus says of the Pharisees, "Lead them along; they are blind leaders of the blind, and if the blind lead the blind, both shall fall into the ditch" (Matt. 23:14). And the Greek word for "leader" occurs only once and is applied by our Lord to himself: "Be ye not called Rabbis, for one is your leader, and as ye are brethren" (Matt. 23:8). Every reference to human leadership is to condemn leadership. John 14:27, Verse 17:44 Especially at Jesus' trial (John 14:54, 66; 19:11, 12, 32) and in the Epistles (I Cor. 11:2, II Tim. 3:6, II Peter 2:17). On the other hand, every reference to God's leadership relates to the Security "the goodness of God" leads to repentance (Rom. 2:4) Jesus was even leading men to God (Mark 8:27; 10:2; John 1:3; John 11:50) and God Himself is the great leader, "As many as are led by the Spirit of God, these are the sons of God" (Rom. 8:14) "If ye are led by the Spirit of God, ye are not under the law" (Gal. 5:18)

This is the only safe leadership. Where is there or where has there ever been any safe human leadership? Against the plight of the whole world today. Who brought us here? Our human guides are very confident of themselves but everyone of them with his human wisdom has reached us. So whether we

"Lead down and to the suburbs always
where our guides are blind as we."

But was not Paul a real leader. Yes, says Schweitzer, but only to abdicate his leadership! "Paul leads us out upon the path of true redemption and hands us over prisoners to Christ!"

Lead, kindly light, amid the encircling gloom,
Lead them no on.

The Spirit of truth shall guide you. John XVI. 13

George Mueller of Bristol was a man who unquestionably walked in the divine guidance. And he has left us his rules.

"1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. The tentacles of the flesh with people is just here. The tentacles of the difficulties are overcome when our hearts are ready to do the Lord's will, when it may be, when one is truly in this state, it is scarcely but a little way to the knowledge of what this will is.

"2. Having done this, I do not leave the result to feeling or simple impression. I do so, I make myself liable to great delusions.

"3. I seek the will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. I do not look to the Spirit alone without the Word, I lay myself open to great delusions also. I do not heed the Word as at all, the will is also in accordance with the Scriptures and not contrary to them.

"4. I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

"5. I ask God in prayer to reveal His will to be wrought."

George Mueller has advised that "in ~~the~~ ^{the} ~~most~~ ^{the} ~~important~~ ^{most} ~~issues~~ ^{issues} involving most important issues "the" ^{to} "found this method always effective."

Keep as O Spirit of truth, to yield ourselves to thy guidance.

The Spirit of Truth shall glorify me. John Xvi. 13, 14

Conkey

Fifty years ago a devoted Christian layman, James H. Conkey, wrote a little book entitled "The ^{Sheffield} Secret of the Holy Spirit." It was not sold but was given freely to any individuals ^{who asked for it} and hundreds of thousands of copies were distributed ^{who asked for it} all over the world. The three secrets were: 1. The Secret of this Encouraging Service with Christ. 2. The Secret of this Devotion. ^{yielding} 3. The Secret of this Constant Transformation. ^{abiding} in Christ. The author ^{invited} those who read his little book to join in this act of ^{consecration} consecration.

"I believe Jesus Christ is dwelling in me by His Spirit because God's word says so. (II Cor. xiii. 5. I Cor. vi. 19)

"I believe He is seeking to work out His ^{purpose} purpose through me (Eph. iii. 10, John xvi. 14) ^{this} purpose (Rom. vi. 13)

"I believe that my life must be yielded to Him in order that He may accomplish ^{this} purpose (Rom. vi. 13)

"I have heard that call, ^{need} need
"This day I definitely ^{consecrate} consecrate my life to the Lord Jesus to trust, obey and serve Him as ^{best I know} best I know ^{that He may enable} that He may enable me ^{henceforth} henceforth to live such a life of faith, love and devotion to Him down here as I ^{wish} wish to have lived ^{when I see Him face to face} when I see Him face to face ^{face to face} face to face.

Consecrate me now to thy Service Lord
By the power of your blood
Let my soul look up with a steadfast hope
And my work be lost in Thine

from above of the Spirit which they had believed on them were to receive. John VII 39

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The Fourth Gospel is pre-eminently the Gospel of the Holy Spirit, ^{the Holy Spirit} John has witnessed saying, "I have looked the Spirit descending as a dove out of heaven and it abode upon him." (John I, 32) The Nicodemus man said, "Except ^{one} be born of water and the Spirit he cannot enter into the Kingdom of God. That which is brought forth is flesh and that which is born of the Spirit is Spirit." (John III, 5, 6) To the woman of samaria he said, "God is a Spirit and they that worship him must worship in Spirit and truth" (John IV, 24). As the Priest of Jerusalem she offered a living water, ^{which} John says he means the Holy Spirit - (John IV, 38, 39). To his disciples in the Upper Room on the night of his betrayal she made this repeated promise: "The Father shall give you the Spirit of truth" (John XIV, 16) "The Holy Spirit whom the Father will send in My name, He shall teach you all things." (John XIV, 26) "Whosoever the Spirit of truth is come, from the Father, He shall bear witness of Me" (John XIV, 26) "When the Spirit of truth is come, He shall guide you into all the truth; for He shall not speak from Himself; but what things so ever He shall hear, these shall He speak; and He shall declare unto you the things that are to come. He shall glorify Me; for He shall take of Mine and declare I unto you" (John XIV, 13, 17). And lastly, to the disciples on the morning of Easter Day, "Peace be unto you: as the Father hath sent Me so send I you." And when she had said this, she breathed on them and said unto them, "Receive ye the Holy Spirit." (John XX, 21, 22)

O faithful Lord, fulfill promises fair and true, breathe them on us, that we too may receive and be filled.

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble. ROCKLEDGE Da. LVII, 15.
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"Humility" is a soul whose root is the "ground". To be humble is to get under, where the power of lifting is greatest. So Christ came down to get beneath even to raise him from death to life, this was His spirit. This is the ^{Holy} spirit. In the life of Louis Gossard there is a children's story which is also a parable of this spirit. "One winter day when about seven years of age he was skating with his little brother August, ten years younger than himself on the lake near their home and proposed to suggest that they should skate across the lake to join their father who had driven around the shore of the lake to the fair at the town of Warat. When the boys did not come home as the expected hour their mother had inquired and learned with deep anxiety of their errand. "The lake was not less than two miles across, and she was by no means sure that the ice was safe, she hurried to an upper window with a spy-glass to see if she could discover them anywhere. At the moment she caught sight of them, already far on their journey, Louis had laid his little brother down across a fissure in the ice, thus making a bridge for his little brother, who was creeping over his back."

O Bridge of God, our incarnate Lord and Savior, our labor to creep to peace and safety, may thy spirit of redeeming kindness possess us and work us here too.

Can speak and in words which were wisdom to them, but when the Spirit teaches, I Cor. II. 13. I will give thee hidden riches of secret places. Isa XLV. 3. I will give to eat of the hidden manna. Rev. II. 17

So Thomas Fuller writes in "Good Thoughts for Bad Times": "Lord, this morning I read a chapter in the Bible and therein observed a remarkable passage which I never had read before. Why now and no sooner did I see it? Yonder my eyes were as open, and the letters as legible, as there was a thin veil over the word which was removed by reading and at last wholly worn away? ... I see the one of the two will never leave increasing whilst any thing is empty barrel. The old Testament will like be a new Testament to him who comes with a pure desire for information ... Stew fruitful as the ^{speaking} barren place of Scythia. Bad ~~ploughmen~~ ploughmen which make balls of our ground, whereas in the surface of Good Lord does not laugh and sing with corn, then the heart thereof which is ready with mines, spinning, corn and rain water. Hidden mysteries. Under the token of the Spirit words that otherwise were words only them to life as Jesus said, "It is the Spirit that ^{gives} life": it needs that I have spoken unto you are dead and are life" (John VI. 63)

This was the Spirit of the Messiah, as Isaiah foretold: "The Spirit of Jehovah shall rest upon thee, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of Jehovah." (Isa XLII, 2)

Lord of Light, open our eyes to see the "wonderous things out of the Law," and the treasures of wisdom and knowledge that are hidden in thee. ^{Isa} CXIX, 18. Cor. II, 3

The Spirit of Truth will guide you. John X.V. 13

(John X.V. 17)

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The two aspects of the Holy Spirit or what the New Testament lays the greatest stress stress
on Truth and Power. Our Lord's promise of the Spirit was of "the Spirit of truth" "the fruit of the
Spirit is in all goodness and rightness and truth" (Gal. V. 9. A.V.) The Revised Version has
"light" instead of Spirit, preaching the last will. The Spirit is light, as God is light (I John 1.5). And
the truth with which the Spirit is charged and to which it is this mission to bear witness is
the truth of the divinity of our Lord. "Every Spirit that confesseth that Jesus Christ is come in the
flesh is of God", says John. (I John 4. 2) And he adds "Who is he that overcometh the world but
he that believeth that Jesus is the Son of God. It is the Spirit that ^{becomes} witness because
the Spirit is the Truth" (I John 4. 5, 7) The gentle and loving John is very fond of and out-
spoken about this veracious witness of the Spirit to the significance of Christ, and "He knows
an exceeding from the Holy One, and he know all things. I have not written unto you because
ye know not the truth, but because ye know it, and because we lie in of the truth. Who is
the liar but he that denieth that Jesus is the Christ? This is the antichrist, whom he that
denieth the Father and the Son, whose name I know not, the same shall go to Father; he
that confesseth the Son hath the Father also." (I John 2, 20-23) This is hard doctrine for
our day with its easy tolerance and its dislike of the sharp edge of truth. But the truth
is the truth, the abiding, the stern, judging truth.

Behold, O Lord, thou deservest truth in the inward parts
and in the hidden part thou wilt make me to know our sin.

The Power of the Holy Spirit: Rom. XV. 13.

The promise of the Holy Spirit was a promise of power. For the Holy Spirit was and is a Spirit of power. "He shall receive power", said Jesus, "when the Holy Spirit is come upon you." (Acts I. 8) The promise was fulfilled. Peter's power on Pentecost was as he declared, the power of the Spirit (Acts II. 17, 18, 33); ~~etc.~~ And in his sermon in Cornelius' house Peter associated to his great conception of the Holy Spirit and power in the life of Jesus himself. (Acts X. 38). And Paul was the source and seat of power even in the Holy Spirit. "I walked through sea in the power of signs and wonders, in the power of the Holy Spirit" (Rom. XV. 18, 19). "My speech and my preaching was not in persuasive words of wisdom but in demonstration of the Spirit and of power" (I Cor. II. 4) and to Timothy, the use of a timid spirit Paul writes, "God gave us not a spirit of fearfulness but of power" (II Tim. I. 7)

And, with deepest significance, the New Testament associates the power of the Holy Spirit and the power of the Resurrection. "Great power gave the apostles their evidence of the Resurrection of the Lord Jesus." (Acts IV. 33) Jesus, writes Paul, "was declared to be the Son of God with power, according to the Spirit of holiness, by the Resurrection from the dead." (Rom. I. 4)

Let us desist from seeking power through organization, administration, money or any other means and find it where alone it is to be found in the Spirit of God and the Resurrection of Christ.

There is no man, O God, to believe thy word, "not by might nor by power, but by thy Spirit."

A spirit best not speak and boxes as he beholds the hearing. Luke XXIV 39

It is interesting to see how consistently in the Bible the Holy Spirit is spoken of with-
out any use of bodily metaphors. Such metaphors are used constantly with regard to the
two other persons of the Holy Trinity. "God is a Spirit" as Jesus said to the Disciples of Sa-
maria but the Bible writers speak of God's face (Gen. XLVIII, 10), His eyes (Job. IV, 13) His
mouth (Psa. XXXIII, 6) His ears (Isa. V, 9) His hands (Psa. XCIV, 5). His heart (Jer. III, 15)
and of the heaven and the earth ^{Jesus} use the same sort of language is used - His head, His
His hair, His eyes, His feet, His heart, His mouth (Rev. I, 12-17) ~~Stephen~~ Stephen "being
full of the Holy Spirit, looked up steadfastly into heaven and saw the glory of God and Jesus
standing on the right hand of God." (Acts VII, 55-56)

Also this, of course, is figures of speech. We can only speak of God in human language
we can neither think nor speak of what we have not seen save with language borrowed from
what we have seen. But the significant thing is that the Holy Spirit also is a Person
these physical metaphors are real used, or if used they apply not to this Person but to His
functions. - "The Spirit felt" (Acts X, 44), "filled with the Holy Spirit" (Acts II, 4) "Born of the Spirit"
(John III, 5). So our Lord spoke of the spirit-nature of the Spirit: "The wind bloweth where it will and
thou hearest the voice thereof, but knowest not whence it cometh ^{and} whither it goeth: so is
every one that is born of the Spirit." (John III 8)

We see here that, O Spirit of God, we hear thee not, yet thou art the light of all our see-
ing. We live because thou art the life of God within us.

It is not ye that speak but the Spirit of your Father that speaketh in you (Matt. X, 20)

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Jesus was reassuring His disciples with regard to difficult situations in which they would find themselves. "When they deliver you up," He told the Twelve when He sent them out on an evangelistic mission "to the lost sheep of the house of Israel," "be not anxious how or what ye shall speak, for it shall be given you in that hour what ye shall speak. For it is not ye that speak but the Father that speaketh in you."

It is not in such emergency situations only that our speech should be under the control of the Holy Spirit. It is our ordinary conversation that needs to be brought under His control. "Let your speech be always with grace," wrote Paul to the Colossians (Col. 4.6)

Mr. Gladstone called Sir Thomas Adair, the father of Dr. Henry Adair, "the finest gentleman in the West of England." And the son, who was one of England's greatest physicians, carried in the ways and character of his father. Of their book it was true that "their conversation was a liberal education ranging over a wide extent of subjects, filled with a large experience of men and things, lighted up with an enlarged play of fancy, and, above all, keeping the listener almost unconsciously in that high and pure atmosphere of an elevated mind in which all things are seen on the upper side." In such conversation is lost art? Of father and son it was true that "the consciousness of the over-riding presence of God's law was with them daily and hourly. They spoke as the Spirit of their Father would have them speak."

? Keep us, Spirit of God, to glory, 'tis in our bodies, especially in our tongues.

The Spirit Himself beareth witness with our spirit that we are children of God. Rom. VIII. 16.

(John 14:26, Acts 13:23, Heb. 1:15) speaks

The Holy Spirit is the witness of God, like Jesus the witness of that which He knows and bears witness of that which He has seen (John 14:11) and as in the case of our Lord His testimony is not accepted by the world. but it is accepted by those whose hearts and minds are open to receive it (Matt. 13:25) and who are confirmed by it in their faith that God is their Father. (Rom VIII, 15) It is God's Spirit who assures that we too are His children in His love and care. "The Spirit Himself beareth witness with our spirit that we are children of God" (Rom VIII, 16) "Showing us how that we abide in Him and He in us, because He beareth witness us of His Spirit" (I John 14, 13)

"The witness of the Spirit," said Crockley, "is a consciousness of our being received in and by the Spirit of adoption the testimony mentioned in the word of God as belonging to His adopted children, - a loving heart towards God and toward our mankind; hanging with childlike confidence on God our Father; desiring nothing but Him, creating all our care in Him -

Even so, but our reliance is not upon our consciousness but on the objective witness of the Holy Spirit. We have from the lips of Jesus and on the pages of the New Testament the assurance that the Holy Spirit is here and that it is His witness and not our apprehension on which we rely. (John 14, 17)

We thank Thee, O God, that thou art greater than our heart and knowest all things and we put our trust in Thee and thy Spirit.

No man can say, Jesus is Lord, but in the Holy Spirit (1 Cor. 12, 3) whereby known are the Spirit
of God: every spirit that confesseth that Jesus is come in the flesh is of God: and every spirit that con-
fesseth not Jesus is not of God: and ROCKLEDGE
LAKEVILLE, CONNECTICUT this is the Spirit of the antichrist. (1 John 4, 2, 3)

These are plain and straightforward words. The affirmation of the Lordship of Christ is an
affirmation of the Holy Spirit. No man can make it, says Paul "but in the Holy Spirit" and John
holds the same view. The confession of the incarnation is a declaration of the Spirit of God.
The denial of Jesus is the repudiation of the witness of God's Spirit. It is the spirit not of
Christ but of antichrist, including in the view of Paul and John is the highest matter. It is the
rejection of the testimony and authority of the Holy Spirit whose mission in the world is to
bring men to Christ and to plant Christ in them, and who is always and ever speaking
to testify this mission in every man. "Even the Holy Spirit is come," Jesus told His dis-
ciples in the Upper Room, "He will convict the world in respect of sin, of righteousness
and of judgment; of sin because they believe not on Me" (John 16, 8, 9). If it would
is not convicted and does not believe, it is not the fault of the Holy Spirit. It is the
fault of the human spirit which is shut against the Holy Spirit. And this is no light
matter, not to be offset and discounted by human culture, education, civilization or
anything else. With the few it was one thing; with the modern world it is another but
in every case it is the presence of something else than life, the life of God through His
Spirit "Ye search the Scriptures," said Jesus, "because ye think that in them ye have
eternal life and ye will not come unto Me that ye may have life" (John 5, 39, 40)

Let us say, O Lord, to confess Thee to be our Lord, our God, Light of Light, the Word of
our God, who for us men and our salvation came down from heaven

The works of the flesh - the fruit of the Spirit. Gal. V, 19-23.

Paul names fifteen evil things, and adds "and such like," ^{as} and the works of the flesh and nine things as the fruit of the Spirit. The two lists set over against each other are a striking contrast. The first list represents the demoralization and disintegration of the individual and of society. No man of reason and good-will could approve ^{these} the practices of sensuality, idolatry, contention and enmity. Wholeness produces such results must be lost. Paul calls it here and elsewhere "the flesh." It does not mean by this "the body." The New Testament does not regard the body as evil. "The flesh" is not physical. It is the spirit turned to base and unworthy ways, and its works are deadly.

Over against the works of the flesh Paul sets the fruit of the Spirit. Could there be a greater contrast, a contrast in story evidencing the degradation and immunity of evil and its consequences and the honor and blessing of the fruitage of the Spirit? The dominance of the Spirit cannot work for the individual and for society peace and prosperity and justice. It is sufficient proof of the several downfalls of human nature that it prepares. So tragically as it does modernism? The flesh and its works, it is these which constitute the obstacle of a good fruit of unbroken righteousness, these alone make the good fruit of the "best substance" they are odorous of decadent flesh.

Why "works" ^{in the plural} in our case and "fruit" in the singular in the other? ^{St. Chrysostom} remarks that what is bad comes from ourselves alone but the good not from ourselves only but from God. His Spirit bears fruit in us. Our bad works work evil. And the good is meritless and the kind multiple.

Spirit of God has fruitfulness in me.

The Lord is the Spirit. II Cor. III, 17

Paul and John were not troubled as we are with the theological problem of the Trinity. The Trinity in the Divine Unity and the Unity of the Divine Trinity was clear and simple truths to them. Had they not known in their own experience Father, Son and Holy Spirit each and one? God was in Christ (II Cor. IV, 19) and God was ^{clear} Christ (I John 1, 1) and the Spirit was the Lord. (II Cor. III, 17) and the Spirit was the Lord. (II Cor. IV, 18) II, 10, 13) the Lord was the Spirit (II Cor. III, 17) and the Spirit was the Lord. (II Cor. IV, 18) For Jesus the same word for the ~~Holy Spirit~~ ^{Christ} ~~and~~ ⁱⁿ Christ had used for the

Holy Spirit. (I John II, 1. John X, 14, 16)

"The Lord is the Spirit," when He communicates Himself, He communicates the Spirit and when the Spirit communicates Himself, He communicates Christ. "It is clear from Rom. VIII, 9, 10 that the expressions 'the Spirit of God being in' mean, 'the Spirit of Christ being in' mean, and 'Christ being in' mean signify the same thing. As the ^{root} source of this variety of interpretation lies the truth that the Lord is the Spirit. The connection shows that their propagation declares Christ the Lord to be the Spirit so far as Christ's being and working in us is concerned. The Spirit in us is Christ in us, and Christ in us is the Spirit in us." (Bible Commentary)

All this was clear to our Lord. His first words in His first sermon in the synagogue of His home town were, "The Spirit of the Lord is upon Me" (Luk. IV, 18) All three words are in stem.

O Lord, the Spirit, rest also upon us and dwell in us

Where the Spirit of the Lord is there is liberty II Cor. III. 17.

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Paul is referring, no doubt, to freedom from bondage to the Old Testament ceremonial Law but his conception of liberty was not negative. It was "the glorious liberty of the children of God." (Gal. V. 1. Rom VIII, 21).

And what is this liberty? It is liberty from and it is liberty for. It is freedom from fear of man and of events (I Cor. IV. 3. Gal. XX. 22-9.) ~~It is~~ from the inner division and strife, from selfishness and ignorance as to right and duty, from dread of the future, from the bondage of sin and evil habit, from tyranny ^{of} state and society.

But, as J. St. Landale Sr., has said, "freedom is not general but specific and determinate; it is release from one kind of bondage the better to assume the yoke of another, & can never mean the escape from all obligation; freedom and obligation are both correlative and each is at once a freedom from this and a submission to that. Known liberty itself is both an emancipation and an exchange of bondage; it frees us from the slavery of ignorance for the service of the conditions and responsibilities of knowing."

Paul knew the meaning of true liberty, both "liberty from" and "liberty to." ~~For~~ "the Law of the Spirit of life in Christ Jesus" ~~works us free from the law of sin and death.~~ "he leads to the Roman Christians and he said to them, 'Ye are not in the flesh but in the Spirit' ~~and~~ ^{and} being in the Spirit ~~and~~ ^{and} meant that Christ was in them. "And if Christ is in you the body is dead because of sin; but the Spirit is ^{living} because of ^{living} ~~the~~ Spirit." (Rom VIII, 1-11). This is real liberty, ^{living} the liberty of the ^{living} Spirit.

O Spirit of liberty, strike off all our chains and set us free.

Even if a man be overtaken in any trespass, ye also are spiritual restorers such a one in the spirit of gentleness Gal. 6:1.

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Just as the love of the spirit needs to be associated with the love of God and the love of Christ, so positiveness or godlikeness (Heb. 1:48, I Tim. 4:16) and characterlikeness (II Cor. 13:18, I John 3:2) imply also the idea of holy spirit-likeness. - "Ye also are spiritual," says Paul, ^{Godly Christian spiritual are the three character-words.} "What thought about the Christian life is now natural and necessary? Christ's are are those in whom the spirit dwells (I Cor. 12:16) also are under transformation by the Spirit (II Cor. 13:18), who live in the communion of the Holy Spirit (II Cor. 13:14). What then is the nature and business of the Holy Spirit in which we ought to be like Him? What three things. The Spirit reminds and reminds us of Christ (John 14:26.) The Spirit testifies of Christ (I John 4:6; 14:2,3). The Spirit glorifies Christ and not Himself. (John 16:13,14). And what are the marks of Spirit-likeness? Paul gives us the answer - 'love, joy, peace, lowliness, kindness, goodness, faithfulness, meekness, self-control' (Gal. 5:22) these are the characteristics of those who would be like the Holy Spirit. Paul also uses the word of "holiness." Had we doubt be taken for granted, whether or not the Spirit is the Holy Spirit was written by Paul in Ephesus his mind. "Follow after peace with all men," says the writer of Paul's Epistle. "and the holiness without which no man can see the Lord" (Heb. 12:14) and to the Messianians he wrote, "God called us not to uncleanness but in holiness. Therefore be that rejecteth, rejecteth that which was given God who giveth this Holy Spirit unto you" (I Thess. 4:7)

Our Father, help us to abide here in Spirit and to walk in the ways of the Spirit

The mind of the Spirit. Rom. VIII. 27

Christianity is a matter of the will and the heart. But it is also a matter of the mind. ^{How} ~~But~~ this mind ~~to~~ in you which was also in Christ Jesus" (Rev. II. 5). The norm and law of the Christian life for Paul was "the mind of Christ" (Rom. XI. 34, I Cor. II. 16.) And the mind of Christ is the mind of the Spirit. And what is this mind? "The mind of the Spirit is love and peace." (Rom. VIII. 6) It is lowliness and humility (Phil. II. 3 Col. III. 12) like Christ's, who though He was on an equality with God counted not that equality a thing to be jealously retained but emptied Himself, taking the form of a servant, being made in the likeness of men and being found in fashion as a man He humbled Himself, becoming obedient even unto death, yea the death of the cross" (Phil. II. 6-8) It is obedience (Rom. VIII. 25) It is fellowship and unity. (Rom. XI. 16; I Cor. I. 10; II Cor. XI. 11; I Peter III. 8) It is courage and power and love and self-control (II Tim. I. 7) How can we get this mind? Well, the word "mind" has ^{various} ~~two~~ ^{several} uses. We use it as equivalent to "will" as in the phrase, "they had a mind to work." And we use it in the sense of "taste" as in "they mind earthly things." And we use it in the sense of "thought." In all these senses it is under our control. Therefore Paul can bid us to have it. We do not need to wait upon some one else for it. We can have it whenever we will. Our thoughts, tastes and wills are ours, why? ^{To} ~~To~~ make them Christ's by the help of the Spirit.

Keep us, O Holy Spirit, to be renewed of Christ and like Christ.

When the Spirit of truth, is come, it shall guide you into all truth, John
XVI.13

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The Spirit of God does this for us through the Bible in all of life. Whenever men
are seeking for the truth and whenever they find it, it is the Holy Spirit, whom they
know not or had, who is guiding them. And furthermore, the Spirit does this for us
through the Bible. It is forever revealing new things that we had not seen before.
This is the nature of the Bible and is the function of the Spirit. As Dr. Otto (Spier) says,
"If the Bible simply confirmed what you thought you knew already, if it does not change
your outlook and constantly overthrow your favorite theories, you may be quite cer-
tain that you have not yet apprehended its revelatory character... The Holy Spirit is
not a destructive principle. But as a life-giver He is certainly opposed to stagna-
tion and complacency." "I rejoice as they would," says the Psalmist, "as one that
findeth great spoil." The Holy Spirit is our guide into this world, under His leading we make
great discoveries and go not only from strength to strength, but also from truth to truth, and
leaving even the old strength or the old truth behind but carrying them with us. (Heb. VI. 1-6)
He is a living guide until death and unto life.

and light,
The Spirit of truth, delivers us from error and darkness and lead us forth into
larger places and fuller life.

Learn of the for I am weak and lowly in heart (Woot. XI, 29)

In his lowest stooped in the incarnation to the humblest place. He did not, however, need humility as a discipline and a plea of safety, as we need it. And as the Lord Jesus Christ constantly reminds us of our need; the need of a meek and great spirit (I Peter III, 4) of a lowly-minded spirit (I Peter III, 8), of a spirit of lowliness and meekness, (Eph. IV, 2; Rev. II, 3). There in this spirit the Holy Spirit provides for us a refuge of encouragement and peace. "Our woods of humiliation", wrote an anonymous author "So a minister having a bad time", "are not our most dangerous woods. The days of trial and triumph are the days when our feet are set in slippery places... It is wonderful how many failures on the part of its advocates the Gospel has survived, the eyes which were once human instruments does not see men a grief but men our best and worst as we see. It who can see us at all can see our blunders and confusions". In all eyes God's Spirit has used lowly and humbled instruments, ^{times?} ~~times?~~ and occasions which men could not have chosen. (Eccl. XXXI, 3, Num. ~~XXIV~~ XXIV, 2, I Sam. X, 10, XIX, 20, II Chron. XV, 1 & Judges III, 31) The Bible warnings are against the spirit of pride (Woot. VI, 22, I Sam. III, 6; I Peter II, 16) and its effect is for the spirit of humility. "Ye also of one mind yourselves with humility to serve one another; for God resisteth the proud, but giveth grace to the humble" (I Peter V, 5)

Admit me, O Spirit of God, into the school of patience and humility and make us like Him who the only one who was on an equality with God became ^{the} ~~one~~ servant of man.

The flesh has set itself against the Spirit and the Spirit against the flesh; for these are
contrary the one to the other. Gal. V. 17

ROCKLEDGE
LAKEVILLE, CONNECTICUT

The great antithesis of the New Testament is not between Body and Soul
but between flesh and Spirit. flesh and Spirit are irreconcilable enemies. The
word "flesh" has indeed its innocent significance. "So abide in the flesh" is Paul's
plea for Continual life here on earth. (Paul. I, 24) and he uses the word to describe that
which is according to the ordinary course of nature (Gal. IV, 23). But in its moral signifi-
cance, in the quaint language of Cicerone's Concordance, "where the word 'flesh' is applied to
man degenerated it signifies the total corruption and degeneracy of our nature,
regret and recovery both in the understanding and will. But in those places of
Scripture where flesh is attributed to persons that are converted and set in oppo-
sition to the Spirit, it signifies the remembrance of natural corruption, born so
weak of that vicious quality of sin, as is still manifested in regenerated persons."
(Rom. VII, 5, 25, Gal. V, 17, 24). And this is the Soul's warfare and battle ground.

"Hence, O Christ, — so stay us from relenting, —

That there be truce between my flesh and soul."

Help us, O God, by thy Spirit, possessing and inspiring our Spirit, to see the
reality and inevitability of this conflict, and give us the guidance, control
and direction of our lives to see by whom we may have victory over the flesh
and in whom we may have rest and peace. Amen

Know you real that ye are a temple of God, and that the Spirit of God dwelleth in you?
If any man destroyeth the temple of God, he shall destroy God; for the temple of God is truly
which temple ye are, (I Cor III, 16, 17)

A generation ago in a popular novel named "Freed"; two of the engaging char-
acters were an ex-prize fighter named Klunker and a little doctor who was
Klunker's friend. One day Klunker asked his friend, "Doc, do you know what is the
truest verse in Scripture? No? Well, I'll tell you, 'The temple of the temple
of this body'; a dandy, ain't it? As you know what I would do if I was a
preacher? I'd go down to the corner of Third and Main streets next Sunday
afternoon when them blockheads get together and I'd preach them a sermon
from that text, 'The temple of the temple of this body' This is the New Testament con-
ception of the body. Body and soul are not separate. They are alike. The body is the
soul's house, the spirit's temple. The body supplies the soul with its vocabulary, even the
soul's language is made up of bodily instruments. The body provides the soul with its
materials for reflection. It constitutes the soul's channel of communication with other
souls. It furnishes the soul with its instruments of action, and its means of
worship. "A Christian life" says Miss Stowelander is "The Word is the Passion";
"is a sacramental life; it is not a life lived only in the mind, but by the soul;
through the bodies of men and women Christ holds, and endures and rejoices and
dies; in them He is crucified, set free, imprisoned, restrained; in them He
is crucified and buried and rises from the dead."

O Spirit of God, work us fit temples. Amen

When He, the Spirit of Truth is come, He shall guide you into all the truth; for He shall not speak from Himself, but whatsoever things He shall hear, these shall He speak. He shall glorify Me; for He shall take of Mine and shall declare it unto you". John XVI, 13, 14.

ROCKLEDGE CHAL. LECTURE
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There is a story of a French peasant in the Department of Ardennes who was accustomed once every day to lay aside his work and in his old blue smock and by a wooden wheel to go to the Cathedral for a quiet hour and then return to his work. When asked about his habit during his visit to the Cathedral he replied, "I look at Jesus and Jesus looks at me." It is the mission of the Holy Spirit to help such looking as Jesus looks at me. It is the mission of the Holy Spirit to help such looking as Jesus looks at me, as Jesus told His disciples, ~~when~~ ^{when} He was come, to remind them of Jesus Himself and to bring to their remembrance all that He had said to them. Paul rejoiced that God in His goodness had revealed Christ in him and to him. (Gal. I, 16) and it was the revealing, the revealing, the looking of Christ that was the "joy" of loving hearts in the early Church and has been their joy always. (I Peter I, 13, II Cor. X, 1, 11). And this revealing, the looking at Christ and being looked at by Christ, was and is the work of the Spirit. (I Cor. II, 10). He removes the veils and shows us the face. (II Cor. III, 14)

"When thou seidst, Seek ye My face; My heart said unto thee
- My face, Lord, was I seek" (Psalm XXV, 8)

O Spirit of God, reveal Christ to me and in me. Help me to look at Him and to remember that He is looking at me and that He would find me in me who we see in Him. Amen.

Be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity (I Cor. 11.12)

The Spirit of God is a Spirit of Truth and Purity. Of Truth in Speech and Purity in thought and life. "It was my concern from day to day", wrote John Woodman in his "Journal", "to say neither more nor less than what the Spirit of Truth gives in me, being jealous over myself but I should say anything to make my testimony look greater to that mind in people which is not in full obedience to the Cross of Christ" And the gates of thought and life are like the City of God, pure as gold. The Spirit of Purity is their guardian and nothing that has not cleansed can go in there. John Bunyan wrote of these gates in "Grace Abounding", "Forasmuch as the Passage was wonderful narrow, even so narrow that I could not but with great difficulty enter in thereat, it showed me that some could enter with life but those who were in downright earnest, and unless they they left their wicked world behind them, for there was only room for Body and Soul but not for Body and Soul and Devil".²

"Spirit of purity and grace

our weakness bringing see:

- make our hearts thy dwelling place
- And warlike thee"

Know ye not that your body is a temple of the Holy Spirit which is in you,
which ye have from God? and ye are not your own, for ye were bought with a price;
glorify God therefore in your body. I Cor. VI. 19, 20

In the early part of the nineteenth century, the most popular preacher in London was
Edward Irving. He had come to London from Scotland with the conviction that it was his
mission to reach the "upper classes" and for some time he was carrying out this mission he
met with amazing success. Before long, however, he began to appear strange, demoralized,
tears which Irving and his followers beheld were ^{manifestations} ~~manifestations~~ of the supernatural
and often bitter experiences the great miraculous ended in disaster. Somewhere, though Irving
found, during the height of the obsession on one occasion a voice was heard from
within one of the galleries exclaiming, "I want a body." The voice could not be traced to
any individual and Irving's people believed that it was the voice of the Holy Spirit
calling for a human body to share in. Whatever we may think of the incident in
Irving's chapel, the plain Christian truth is that the Holy Spirit is near and always
"wanting a body." In every Christian's body, he would make his abode, as in the
church which is Christ's body. And to human society, and the state which we call
the "body politic" all who have ears to hear can hear the Holy Spirit's voice
to day saying "I want a body."

A Spirit of God, enter in to day to our bodies and our spirits. Take
free possession and fulfil, as that is humanity and will and energy in us and in
our human society and make us a temple holy unto God. Amen

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Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scriptures have said, from within him shall flow rivers of living water. John 7:37, 38

This was the feast of Tabernacles. One of the chief features of the feast was the procession each day for seven days from the Temple to the Pool of Siloam, the people bearing crosses which they filled ^{with water} at the pool. ~~and~~ Returning ^{they} poured out the water as a libation in the Temple. On the eighth and great day the procession went out as before but on this day returned with their crosses empty, signifying that they were waiting for that of which the water from Siloam had been the symbol. So the earnest worshippers among them also longed for this reality Jesus spoke, and John interpreted for ~~us~~ ^{us} this words; "This speaks of the Spirit which they that believed on Him were to receive; for the Spirit was not yet given because Jesus was not yet glorified." ~~But~~ ^{Does} not John's explanation reach beyond the historical and chronological fact that Pentecost ^{could only} ~~must~~ follow Christ's return to the glory which He had with the Father before the world was? Does it not bear fully and directly upon our own spiritual thirst, our own need to day ^{for} that which Pentecost supplied at the beginning? We want the Spirit of God, His power, His peace. How let Christ be glorified by us and in us. For the Spirit can be given only when Christ is glorified.

O Spirit of God, be thou the fulfiller of the conditions by thy fulfillment in us.

Review.

And the Spirit and the Bride say, Come Rev. xxii. 17.

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These are the three great evangelists, the Holy Spirit and the Church. It is the Spirit who prompts the speech. On Pentecost the disciples were all filled with the Holy Spirit and spoke as the Spirit gave them utterance (Acts II, 4). It was the Spirit who moved their speech against Stephen. Stephen's adversarian was not able to withstand the wisdom and the Spirit by which he spoke (Acts VI, 10). It was the Spirit who sent Philip to speak to the Ethiopian eunuch (Acts VIII, 29) and who called him away when his message had been delivered (Acts VIII, 39). It was the Spirit who took Peter on his evangelistic errand to Caesarea to the house of Cornelius. (Acts X, 12) and who validated Peter's words there (Acts X, 15). It was the Spirit who directed Paul's missionary expedition. (Acts XIII, 2, 4; XVI, 6; XX, 22, 23) and made it effective and fruitful (Acts XIII, 9, I Cor II, 13, I Thess. V, 5) and the Church is the Spirit's agent in evangelism. The Spirit and the Bride "say" "Come." This is the summons and invitation of the Church. "Come and see," said Philip to Nathanael, (John I, 46) the true invitation of the Church is not "Come and see about the Lord hath done to my soul," but "Come and see the Lord." Our message is not an experience of Christ, it is Christ. The Church's offer to men is to come and look at Christ, to hear what Christ has to say, to let Christ do what He and She alone can do. The Spirit and the Bride say, Come.


Lord

O Christ as come to these offers, to find each time we come near to
thee we had not known before and to be offered inspired to go forth with thy
Spirit to say to all men, Come. ✓

And Paul said unto them, Did ye receive the Holy Spirit when ye believed? they answered and said, as much as he asked whether there is a Holy Spirit. Acts XIX, 2.

This was at Ephesus on the occasion of Paul's ^{local} first visit to the city. He found there some "certain disciples" who had never heard of the Holy Spirit. They are called disciples though they had not been baptized into the name of the Lord Jesus. "Then Paul laid his hands upon them and the Holy Spirit came on them." They like many modern Christians to whom the idea of the Holy Spirit is a strange and unknown idea. Either they have never heard of Him or He has no reality for them or they think of any special experience of His kind as any personal revelation to the Holy Spirit as something ^{special} ~~as something special~~, ~~belonging~~, if there is anything to it at all, to some separate class - the Christians of long ago or to a priesthood or ordained ministry. But as Bishop Lightfoot writes, the Kingdom of Christ "has no sacerdotal system. It interposes no sacrificial rites or classes between God and man by whose interposition alone God is reconciled and man forgiven. Each individual member holds personal communion. It is not the Divine Spirit, to His immediate deity he is responsible and from Him directly he obtains pardon and draws strength." The Holy Spirit was not given ^{not} to the Apostles only but to the whole body of believers, and to each believer. "Having believed," Paul went to all the Ephesian believers in his letter to them, "ye were sealed with the Holy Spirit." What do we ordinary Christians of today know of Him?

Open the eyes of our faith, O God, and our hearts that we too may know the Spirit, ^{the} ~~that~~ having come once on Pentecost came again at Ephesus, that He may come one more word or so.



The Holy Spirit, whom the Father will send in My name, He shall teach you all things and bring to your remembrance all that I have said unto you. (John XIV 26)

The Gospels record three distinct appearances of our Lord to His disciples after the four or five appearances of Easter Day (John XX, 24-29, XXI, 1-24, Matt. XXVIII 16-20, I Cor. XV. 6) But in addition, in the fifty days between the Easter Passover and Pentecost Luke tells us that "Jesus showed Himself alive to His disciples by many proofs, appearing unto them by the space of forty days and speaking the things concerning the Kingdom of God: and being assembled together with them He charged them not to depart from Jerusalem but to wait for the promise of the Father." When they asked this what it was His purpose was to restore the Kingdom to Israel He answered, "It is not for you to know the times or seasons which the Father hath set within His own authority, but ye shall receive power when the Holy Spirit is come upon you and ye shall be My witnesses both in Jerusalem and in all Judaea and Samaria, and unto the uttermost part of the earth, and when He had said these things, as they were looking, He was taken up. ^{as} When returned they to Jerusalem from the Mount called Olivet," and then in the upper room where they were abiding, the Spirit which was accorded Pentecost in power and descent the fulfilling of the Promise which came in Pentecost.

The Christian imagination may not venture to reconstruct the circumstances of these fifty days of which the Holy Spirit has left no record. We must be content to meditate day by day on some aspect of the Christian life and character of which the Spirit of Pleasure is the inspiration.

O Lord, may the Holy Spirit inspire to us during these fifty days and always His mission of remembrance.

✓

I beseech you brethren, by our Lord Jesus Christ, and by the love of the Spirit that
ye strive together with me in your prayers to God for me. Rom. XV. 30

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"The love of God" and "the love of Christ" are familiar phrases occurring often in the
New Testament and filling a large place in Christian life and thought. But "the love of
the Spirit" is a phrase which occurs only once. Just surely it belongs with the two
others. But what is its meaning? Does it refer to the Holy Spirit's love, or to our
love of the Holy Spirit or to the love of our fellow men which the Holy Spirit produces
in us? "The love of God" may mean God's love for us ^(I John 14, 9) ~~our love for God~~ or our love for God (John
V. 42) or God's love in me making us love others (I John 4, 17). And so also "the love of
Christ" (Rom. VIII. 35, II Cor. V. 14, Eph. V. 25, VI. 24). Is not "the love of the Spirit" to be inter-
preted in the same rich way? It means the Holy Spirit's love of us. What but such love
could make them willing to make this abode in us, enduring our uncertainties and
infirmity and patiently working this transformation in us? It means our love of the Spirit,
our preference for the Spirit as against the flesh, our arresting regard as "spiritual riches"
ness" (Eph. VI. 12), our desiring "spiritual gifts" (I Cor. XIV. 1, 12). And it means that love, which
is the fruit of the Spirit, (Eph. V. 22). There can be no separating of the Holy Spirit from love or
love from the Holy Spirit. The Spirit is the medium and channel of love, of God's love of
love from the Holy Spirit. The Spirit is the medium and channel of love, of God's love of
man, of man's love of God, of man's love of man. "Because the love of God is shed
abroad in our hearts ^{through} the Holy Spirit which was given unto us" (Rom. V. 5)

"Spirit of God, descend upon my breast
Lift me from earth, through all its pains and
Stays to my weakness, weighty as thou art.
And make me love thee as I ought to love."

medium

